

What is Tisarāṇa?
Why do we take refuge in the Saṅgha?
What is Majjhima-paṭipadā?
What are Kamma and Rebirth?
What are the Four Woeful States?
Can you prove life after death?
What are the Four Noble Truths?

The seeds of knowledge lie dormant in each child's heart, waiting to grow and flourish. These seeds can blossom with the profound Dhamma of the Buddha. By uncovering the innate goodness within one's own heart, one may also discover oneself.

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Buddhism for Kids

Ashin Kelāsa, Dhammācariya B.A. (Philo), M.A. (Buddhism)

Buddhism for Kids

(with illustrations)

by

Ashin Kelāsa

Dhammācariya B.A. (Philo), M.A. (Buddhism)



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Arizona, USA

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Acknowledgement

I want to thank my good friend Deborah who loves learning the Dhamma and has been practicing meditation for a long time. She wrote the preface, and her words gave me a lot of inspiration and encouragement.

I am also grateful for the meaningful questions written by the children in my Dhamma Class for each chapter. Their questions added more depth and meaning to the work.

I wish all of my supporters good health and happiness.

Ashin Kelasa
Alodawpyie Meditation Center
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To the Path of Integrity

In pursuit of the right path, let us steer clear of the treacherous and detestable roads, veering away from all that is tainted and unlawful.

Let this be the guiding principle for every individual, to adhere to the straight and righteous course.

In my own journey, I, too, shall avoid and refrain from treading the paths that are corrupt and condemned, choosing instead to embrace the virtues of the straight and honorable way.

May we all walk this path together, united in our commitment to goodness and integrity.

Dipayin Sayadaw



Preface to 'Buddhism for Kids'

This little book, 'Buddhism for Kids,' will take you on a journey of discovery. It's written by Ashin Kelasa, who loves Buddhism and teaching children. The book is filled with wisdom and will be both enjoyable and enlightening.

Buddhism is not just a religion; it's a way of living that encourages us to be kind, compassionate, and respectful to ourselves and others. The book has sixteen chapters that introduce you to the Buddha's life and how he found enlightenment. You'll also learn about essential Buddhist concepts that have timeless wisdom.

No matter if you're new to Buddhism or know a little about it already, this book is designed to make learning fun. It's okay to have questions and doubts as you read this ancient wisdom. You might even be inspired to explore Buddhism more deeply after reading it.

So, get ready to open your heart and mind to the gentle teachings of Buddhism. As you read through the pages, may you find inspiration and guidance to become a compassionate and mindful young person, bringing kindness and joy to the world around you.

Best wishes,

Dr. Deborah

Dhamma Friend and Yogi,
Tucson, Arizona.

Introduction

A long, long time ago in ancient India, there lived an amazing and great monk who gained enlightenment and became known as the Buddha. His teachings still guide people all over the world today. Buddhism is not just a religion; it's also a way of life. It can help us see the world with clear eyes and an open heart.

This little book, 'Buddhism for Kids,' aims to plant in young hearts the way of life and mind-training methods that the Buddha taught — some of the oldest and most meaningful in the world. It is like a doorway to discover how the Buddha's teachings can lead us to happiness, peace, and kindness.

This small book hopes to offer some understanding of Buddhist practices and beliefs. It explains the Four Noble Truths, which are the foundation of Buddhism. You can also get a taste of the Noble Eightfold Path—which shows a way to live through good conduct (Sīla), meditation (Samādhi), and wisdom (Paññā) — and other important Buddhist ideas.

A special thing about Buddhism is that anyone, from any country, any race, or any culture, can follow it. No matter where you are or what you believe, the wisdom the Buddha offered can give strength to your life. By learning and practicing Buddhism, we can build harmony in the world. Buddhism is not just something to learn about; it is also something to practice.

In this edition, some contents of this booklet have been substantially edited. It has been revised by replacing vocabulary and sentence structures based on the experience gained from teaching children born abroad for six years. Nearly all the Q&A sections at the end are written based on the compositions of the students. For this, I am deeply grateful to all of them.

From experience, it is difficult for Dhamma Class Kids to read and remember Pāli terms, including personal names and place names. Therefore, even in presenting a brief summary about the Buddha, some names have been omitted. These should be substituted and explained by the teaching instructors or parents. To assist with this, a Pāli Glossary has been compiled on the last pages. The illustrated paintings can also help kids understand the subject more clearly.

The seeds of knowledge lie dormant in each child's heart, waiting to grow and flourish. These seeds can blossom with the profound Dhamma of the Buddha. By uncovering the innate goodness within one's own heart, one may also discover oneself.

With the warmest mettā,

Venerable Kelāsa
Alodawpyae Meditation Center
Arizona, United States of America
August 8, 2025

Q: Who was Prince Siddhattha?

A: He was a prince who later became the Buddha.

Q: Why did he leave his palace?

A: He wanted to find a way to end suffering.

Q: What did he discover after many years?

A: The Middle Path — a balanced way of living.

Q: What did he practice for six years?

A: He practiced Dukkharacariya (extreme ascetic practices).

Q: Was the Buddha a god?

A: No, he was a human being with great wisdom.

Q: How do people admire the Buddha's goodness and wisdom?

A: People say, "No teacher has been so human, yet so divine."

Nine Virtues of the Buddha 1

The Nine Virtues are also known as the 'Nine Qualities of the Buddha' or 'Buddha's Nine Attributes.' These virtues represent the exceptional qualities and characteristics of the Buddha, Siddhattha Gotama, who achieved enlightenment and became the awakened one. Let's explore each virtue:

1. **Arahant:** It means the Buddha had overcome all defilements and attachments, achieving a state of inner purity and peace. This is the ultimate goal of Buddhism, to break free from the cycle of birth and death (**Samsāra**).

Chapter I **The Buddha's Life**

Who was the Buddha?

The Buddha was a wise and kind man who lived long, long ago. His real name was Siddhattha Gotama, but we usually call him the Buddha, which means 'Enlightened One.' He was born in a place called Lumbinī, which is now in modern-day Nepal, in 623 B.C.

The Buddha's parents were King Suddhodana and Queen Mahā Māyā. They were very happy when Siddhattha was born because they knew he was special. When he was a young man, he got married to a kind and beautiful Princess named Yasodharā. They were happy together and had a sweet baby boy named Rāhula.

One day, while visiting his royal garden, Siddhattha saw four signs: an old man, a sick person, a dead body, and a wandering holy man (recluse). These sights made him wonder why there was so much suffering in the world and how people could find peace and happiness. At the age of 29, he left his luxurious palace and comfortable life to search for answers.

He traveled far and wide, learning from wise teachers and seeking the truth. Finally, one day, while meditating deeply under a Bodhi tree, he gained profound wisdom and insight. He became enlightened at the age of 35, which means he understood the cause of suffering and how to achieve true happiness.

After that, he became known as the Buddha and spent the rest of his life sharing the wisdom he had gained. He taught about love, kindness, and the importance of finding inner peace. The Buddha passed away at the age of 80 in a city called Kusinārā, in India. His teachings, known as Buddhism, spread far and wide across the world.

Today, many people still practice Buddhism and try to live their lives with kindness and compassion, just like the Buddha did. So, the Buddha was a very special person who wanted to make the world a better place by helping others find peace and happiness. □

Note:

According to tradition, it is believed that Buddha was born in 623 B.C. However, modern scholars have a different view and they say that Buddha was actually born in 563 B.C. They arrived at this date by subtracting 60 years from the traditional belief.

Q: What was the Buddha's real name?

A: Siddhattha Gotama.

Q: Where was the Buddha born?

A: Lumbinī, in modern-day Nepal.

Q: What made Siddhattha leave his palace?

A: He wanted to understand suffering and find peace.

Q: What happened under the Bodhi tree?

A: He became enlightened.

The Human Buddha

Prince Siddhattha lived a happy life in a beautiful palace. But one day, he noticed that people everywhere got sick, grew old, and died. This made him sad, because neither money nor fun could stop these troubles.

So, he left his family and riches to find a way to end suffering. He wore a simple monk's robe and traveled alone.

At first, he practiced *Dukkara Cariya* (Extreme Asceticism), living very strictly — eating little and sleeping even less. After six years, he became very weak, but he still didn't find peace.

Then he realized that being too hard on the body wasn't the answer — and chasing only pleasures wasn't either. He discovered a balanced way called the *Middle Path*, or *Majjhimaṭṭipadā* in Pāli. Soon after, he became the Buddha, which means 'the awakened one.'

The Buddha was a human being. He was born, he lived, and he passed away just like anyone else. Yet he became extraordinary (*Acchariya Manussa*) because of his spiritual powers and deep insights (*Paṭisambhidā*).

But he never claimed to be a god. The Buddha made it clear that he was not immortal or divine, so no one would mistakenly think he was a god. Still, people admired his goodness and wisdom and said, 'No teacher has been so human, yet so god-like.' □

Q: Did the Buddha only teach humans?

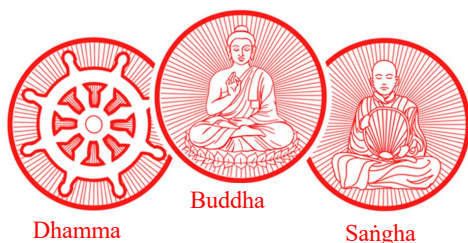
A: No, the Buddha was a teacher of humans and gods.

Q: What do teachings of the Buddha offer?

A: They offer valuable guidance on leading a meaningful and fulfilling life.

*Q: What does **bhagava** mean in English?*

A: The blessed one or the fortunate one.



What is Tisarāṇa?

Tisarāṇa is a Pāli word that is often used in Buddhism. It refers to the three important things that Buddhists take refuge in. Let's break it down in a simple way for kids:

Buddha: The first part of Tisarāṇa is 'Buddha.' The Buddha understood the Four Noble Truths and helped other people understand them too. He showed people how to be kind, peaceful, and happy. Buddhists look up to Buddha as a role model and take refuge in his teachings.

Dhamma: The second part of Tisarāṇa is 'Dhamma.' Dhamma means the teachings of Buddha. It includes all the things Buddha taught about how to live a good life, be kind to others, and find inner peace. Buddhists study these teachings and try to follow them in their daily lives.

2. **Sammāsambuddho:** This quality refers to the Buddha's role as a 'self-enlightened one.' He didn't rely on any external teacher but discovered the path to enlightenment by himself. The Buddha's enlightenment came through his own efforts and insights.

3. **Vijjācaraṇa-sampanno:** The Buddha was accomplished in knowledge and conduct. '**Vijjā**' means knowledge, '**caraṇa**' means conduct, and '**sampanno**' means accomplished or proficient. The Buddha possessed deep knowledge and taught with great wisdom, compassion, and skillful means to guide others on the path to liberation. □

Q: Through what the Buddha's enlightenment come?

A: It came through his own efforts and insights.

Q: With what did the Buddha teach us?

A: With great wisdom, compassion, and skillful means.

Q: Did the Buddha rely on any external teacher?

A: No, he discovered the path to enlightenment by himself.

Nine Virtues of the Buddha 2

4. **Sugato:** This term can be translated as 'well-gone' or 'fortunate one.' The Buddha's life and teachings were considered auspicious and beneficial for all beings. He showed the way to happiness and liberation, leading others away from suffering.

5. **Lokavidū**: This refers to his understanding of the world. ‘**Loka**’ means the world or universe, and ‘**vidū**’ means knowledge or understanding. The Buddha was known for his profound wisdom and understanding of the true nature of reality, including the causes of suffering and the path to liberation. He gained insights into the workings of the universe and its interconnectedness.

6. **Anuttaro-purisa-damma-sārathi**: This quality of the Buddha refers to his unmatched ability to tame and guide individuals. ‘**Anuttaro**’ means unsurpassed, and ‘**purisa-damma-sārathi**’ means the trainer of tameable individuals. The Buddha could skillfully guide people from all walks of life, helping them develop their minds and cultivate positive qualities. □

Q: What is the Buddha known for?

A: He had shown his profound wisdom and understanding of the true nature of reality.

Q: How did Buddha guide people?

A: By helping them cultivate their minds and positive qualities.

Q: What way did the Buddha show?

A: The way to happiness and liberation, leading others away from suffering.



The Buddha is worthy of offerings.

Nine Virtues of the Buddha 3

7. **Satthā-deva-manussānaṃ**: The Buddha was a teacher of gods and humans. ‘**Satthā**’ means teacher, ‘**deva**’ refers to gods, and ‘**manussānaṃ**’ means humans. The Buddha's teachings were not limited to human beings; even celestial beings sought his guidance.

8. **Buddho**: This is the simplest and most common term for the Buddha, meaning ‘the awakened one.’ The Buddha attained complete enlightenment and awakened to the true nature of reality, gaining deep insights into the causes of suffering and the path to liberation.

9. **Bhagavā**: In English, it is often translated as ‘Blessed One’ or ‘The Fortunate One.’ ‘**Bhagavā**’ means that the Buddha was a very special and fortunate person. Imagine someone who is really, really lucky and has all the best qualities you can think of – that's what “**Bhagavā**” means for the Buddha.

These nine virtues or qualities of the Buddha inspire Buddhists around the world to follow the path he taught, cultivating wisdom, compassion, and inner peace. The teachings of the Buddha offer valuable guidance on leading a meaningful and fulfilling life. □

they are sick and encourage one another when they are tired. The Saṅgha, like ideal travelling companions, help the laity to cleanse their bad ideas and correct their behaviour through good advice and proper guidance.

They also encourage the laity to continue their journey to happiness or Enlightenment. □

Q: Who is the Buddha?

A: The Buddha is a wise teacher who showed the way to end suffering.

Q: What does it mean to take refuge in the Buddha?

A: It means we trust the Buddha as our guide.

Q: What is the Dhamma?

A: The Dhamma is the Buddha's teaching that helps us live a good life.

Q: What is the Sangha?

A: The Sangha is the community of monks, nuns who follow the Buddha and are good friends.

Q: Why do Buddhists take refuge in the Buddha, Dhamma, and Sangha?

A: Because they help us find true happiness and peace.

Why do we take refuge in the Buddha?

Taking refuge in the Buddha is an important concept in Buddhism. We take refuge in the Buddha because he was a special person who discovered something very important about life.

Sangha: The third part of Tisarāṇa is 'Sangha.' Sangha refers to the community of monks, nuns. A good monk who follows the precepts carefully is just starting on the path to becoming a stream-enterer (sotāpanna).

Such monks also have good behavior and other good qualities. That's why they are included in the word 'Saṅgha' when we say '*Saṅghaṃ saraṇaṃ gacchāmi*' (I go for refuge to the Saṅgha). But laypeople, even if they have reached one of the first three noble stages — stream-enterer, once-returner, or non-returner — are not included in the 'Saṅgha' in this chant.

So, *Tisarāṇa* is all about taking refuge in Buddha, his teachings (Dhamma), and the Buddhist community (Sangha). It helps Buddhists to find guidance, inspiration, and support as they strive to live a good and peaceful life. □

Q: What does Tisarāṇa refer to?

A: Three important things Buddhists take refuge in.

Q: What are the three components of Tisarāṇa?

A: Buddha (the awakened one), Dhamma (the teachings), and Sangha (the community of monks).

Q: What is Tisarāṇa all about?

A: Taking refuge in the Buddha, the Dhamma and the Sangha.

Q: Who is included in the word 'Saṅgha' when we say '*Saṅghaṃ saraṇaṃ gacchāmi*'?

A: Only monks with good behavior and noble qualities are included — not laypeople, even if they are noble ones.

Threefold Refuges 1

When people are caught in a storm, they look for a safe place to stay. Once they find shelter, they call others, ‘Come here! It’s safe!’

In life, when people face problems, they also look for safety and peace. Some people find it in the Triple Gem — the Buddha, the Dhamma, and the Saṅgha.

The Buddha is the wise teacher who found the way to true happiness.

The Dhamma is his teachings — the path to follow.

The Saṅgha is the community of monks and nuns who guide and support us.

Taking refuge means you trust and follow the Triple Gem. This is what makes someone a Buddhist — not just belief, but understanding, and practicing too.

It’s like going on a journey to a new city. You need:
A guide (the Buddha),
A map or path (the Dhamma),
And helpful friends (the Saṅgha).

Together, they help you reach peace and happiness. ▢

Q: What is the Triple Gem?

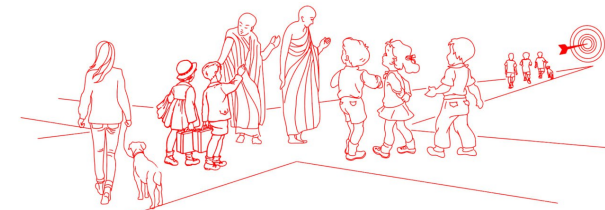
A: The Buddha, the Dhamma, and the Saṅgha.

Q: What does it mean to take refuge?

A: It means to trust and follow the Triple Gem.

Q: Why do Buddhists follow the Triple Gem?

A: Because it helps them find peace and happiness.



The Saṅgha encourages the laity to continue their journey to Enlightenment.

Threefold Refuges 2

Taking Refuge in the Buddha

The Buddha, having reached enlightenment, is seen as the best guide for Buddhists heading towards the same goal. Therefore, all Buddhists take refuge in the Buddha. The Buddha knew what is good and what is not good for all beings.

In pointing out the path that leads to the end of suffering, he made the Threefold Refuges for Buddhists to follow.

Taking Refuge in the Dhamma

The Dhamma that Buddhists take as their refuge is like a path that has been well laid down. Such a path may include signposts to show directions, bridges for crossing rivers and steps for climbing mountains.

In the same way, Dhamma includes the rules of good conduct to help Buddhists avoid bad actions and ways to help them overcome difficulties. It also teaches them how to overcome ignorance and gain Enlightenment.

Taking Refuge in the Saṅgha

Taking Refuge in the Saṅgha is like having good travelling companions. They care for each other when

Chapter II

The Dhamma (His Teachings)

What is the Dhamma?

The Dhamma is the Buddha's teaching. It shows us how to live kindly and peacefully. It does not ask us to believe things without understanding. There are no strict rules or strange ceremonies.

The Buddha's teaching helps us find balance, wisdom, and freedom from harm. Even though the Buddha is not alive now, His teaching is still pure and true.

The Buddha did not write down His lessons. His best students remembered them and shared them by speaking from one generation to the next.

Right after the Buddha passed away, 500 Arahants met to make sure the teaching was kept exactly as he taught it. Later, these teachings were written down in a big book called the Tipitaka, or 'Three Baskets.'

The Buddha taught only what helps us live good and pure lives. Buddhism is about kindness and wisdom inside ourselves, not just facts about the world.

Buddhism fits well with science, but they are a bit different. Science studies the outside world and facts, while Buddhism focuses on kindness, wisdom, and understanding inside ourselves.

Even though he had a comfortable life, the Buddha realized that having lots of money and fancy things didn't bring true and lasting happiness. So, he left his palace and went on a journey to understand the meaning of life.

On his journey, he discovered a special way to end suffering and find real peace and happiness. By following this path, he became Enlightened. This path is called the Majjimapatipada, which means the Middle Path.

When we take refuge in the Buddha, it means we trust and follow his teachings. We believe that he showed us the path to a better life. The Buddha taught us about things like being kind to others, being honest, and not causing harm to living beings. He taught us to have compassion and to be mindful of our thoughts and actions.

Taking refuge in the Buddha also means that we look up to him as a guide and a role model. We try to follow his example and learn from his wisdom. By doing this, we can become better people and find happiness in our lives.

So, in simple words, we take refuge in the Buddha because he discovered a way to be truly happy and peaceful. We trust and follow his teachings to live a good life and make the world a better place. □

Q: *What did the Buddha realize?*

A: *He realized that wealth and fancy things didn't bring lasting happiness.*

Q: What does 'Taking refuge in the Buddha' mean?

A: It means you trust and follow his teachings.

Q: Why do we take refuge in the Buddha?

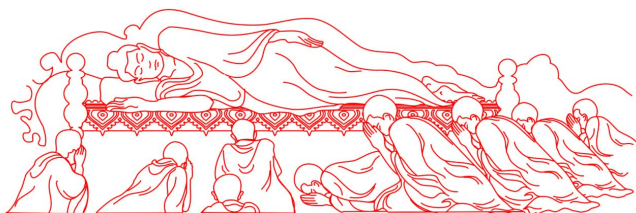
A: Because he showed us the path to end suffering and live a good life.

Q: What did the Buddha teach us?

A: To be kind, honest, and not harm living beings.

Q: What does taking refuge mean?

A: It means we trust the Buddha and follow his example.



The Buddha passed away as a human being.

Is Buddha a God?

No, Buddha is not considered a God, and actually Buddhists don't believe in the creator God. Siddhattha Gotama, who is commonly known as Buddha or the Buddha Gotama, was a spiritual teacher and the founder of Buddhism.

Buddhists revere him as the founder of their religion and view him as an enlightened being, but not as a deity or a god or divine being. Buddha is regarded as a guide and an example for followers to emulate on their own path towards enlightenment.

Buddhism is a non-theistic religion, meaning it does not revolve around the worship of gods or a creator deity. Instead, Buddhism centers on the teachings of the Buddha, who is seen as an enlightened human being who attained profound insight into the nature of reality and the cause of suffering.

Buddhists look to the Buddha as a guide and a model for their own spiritual journey, rather than as a deity to be worshipped. His teachings, known as the Dhamma, form the core of Buddhism and emphasize principles like the Four Noble Truths and the Eightfold Path, which offer a path to liberation from suffering and the cycle of rebirth.

In some cultures or sects, there might be devotional practices or the veneration of Buddha statues, but this is more a sign of respect and reverence for his wisdom and teachings rather than worshipping him as a god. □

Q: Is Buddha a god?

A: No, Buddha is not a god. He was a wise and kind teacher.

Q: Do Buddhists believe in a creator god?

A: No, Buddhism does not teach about a creator god.

Q: Why do people respect the Buddha?

A: Because he found the way to end suffering and shared it with others.

Q: Do Buddhists worship the Buddha?

A: No, they respect and follow his teachings, but don't worship him like a god.



*What does **Sandiṭṭhiko** mean?*

Sandiṭṭhiko is a special word that comes from an ancient language called Pāli, which is related to Buddhism. It is a combination of two parts: ‘**San**’ and ‘**diṭṭhiko**.’

‘**San**’ means ‘suitable,’ or ‘by yourself’ and ‘**diṭṭhiko**’ means ‘to be seen’ or ‘to be known.’ So when we put these parts together, ‘**Sandiṭṭhiko**’ means something that can be seen or known for oneself, or something that is evident and clear.

In Buddhism, **Sandiṭṭhiko** is used to describe the teachings of the Buddha. It means that the teachings are not just something you have to believe blindly; instead, they are meant to be experienced and understood personally.

So, it encourages people to explore the teachings of Buddhism and see for themselves if they are true and helpful in their lives.

In simpler terms, **Sandiṭṭhiko** means that you can discover the truth of something by observing and experiencing it directly, like trying it out and seeing the results for yourself. It's all about learning through personal experience! □

The Dhamma is not just something to read in books or learn for history. It is meant to be practiced every day. We learn it, practice it, and realize it in our own hearts. The goal is to understand the truth right away. □

Q: What is the Dhamma?

A: The Dhamma is the Buddha’s teaching about living kindly and peacefully.

Q: Did the Buddha write down his teachings?

A: No, his disciples remembered and shared them by talking.

Q: How do we keep the Buddha’s teaching true?

A: Arahants met after the Buddha passed to make sure the teaching same, and later they wrote it down.

Q: Why do we practice the Dhamma every day?

A: Because it helps us live a good life and find peace, like a raft crossing the ocean.

Q: How is Buddhism different from science?

A: Science studies the outside world, but Buddhism helps us be kind and wise inside ourselves.

Six Virtues of the Dhamma 1

Every Sunday we chant the virtues of the Dhamma in our Dhamma Class. How many virtues of the Dhamma are there? There are six. Well! Now I will explain about these six virtues of the Dhamma in simple terms for our Dhamma kids:

Svākkhāto means ‘well-spoken’ or ‘well-taught.’ It tells us that the teachings of Buddha are clear and easy to understand. Just like a good teacher explains things clearly so that students can learn, Buddha's teachings are like that too.

Sandiṭṭhiko means ‘visible’ or ‘open to inspection.’ This means that the results of following the Dhamma can be seen and experienced in our lives. It's like when you plant a seed and see a little plant growing from it, you can see the result of your action.

Akāliko means ‘timeless’ or ‘immediate.’ The good things we gain from following the Dhamma can be felt right away and also continue to grow over time. It's not something that only happens in after this life or in the future, but it brings positive changes to our lives right now. □

Q: What is the meaning of “Svākato”?

A: Well spoken and/or taught.

Q: What does “Sandiṭṭhiko = visible” mean?

A: The results of following the Dhamma can be seen and experienced in our lives.

Q: What does “Akāliko” mean?

A: Timeless or immediate.

Q: When can the good things from following the Dhamma be felt?

A: Right away and also continue to grow over time.

Six Virtues of the Dhamma 2

Ehi Passiko means ‘inviting to come and see.’ The Dhamma encourages us to explore and investigate its teachings to see if they are helpful and true. It's like a fun adventure where you can learn new things.

Opaneyyiko means ‘leading inward.’ The Dhamma guides us to look within ourselves to find wisdom and peace. Just like a treasure hidden inside a treasure box, we can discover wonderful things inside us by practicing the Dhamma.

Paccattam vedītabbo viññūhi means ‘to be realized individually by the wise.’ This means that the Dhamma is not something we should just believe blindly. Wise people understand it by practicing and experiencing it themselves.

These six virtues are important principles in Buddhism that teach us to live a good and meaningful life, to be kind to others, and to find inner peace and happiness. □

Q: What does "Ehi Passiko" mean?

A: It means "inviting to come and see".

Q: What does "opaneyyiko" mean?

A: It means "Leading inward".

Q: What does "paccattam vedītabbo vinnuhi" mean?

A: It means "to be realized individually by the wise".

There are two important ideas here:

(1) Enlightenment is a personal journey — each individual must reach it on their own.

(2) Only the wise — those who think deeply, practice diligently, and live mindfully — can truly understand the Dhamma.

The Buddha is not a savior who saves others. He is a teacher who shows the path. It's up to each person to live with good behavior (Sīla), focus their mind (Samādhi), and grow wisdom (Paññā) to become free through their own effort. □

Q: What does 'Paccataṃ Vinnūh' mean?

A: It means "To be understood individually by the wise."

Q: Who must understand the Dhamma?

A: Each person must understand it for themselves.

Q: Can someone else make you enlightened?

A: No, you must follow the path and practice yourself.

Q: Who can truly understand the Dhamma?

A: Wise people who live mindfully and practice deeply.



Meditation is a way to keep the mind cool and calm.

Q: What does "san" mean?

A: It means "suitable" or "right."

Q: What does "diṭṭhiko" mean?

A: It means "to be seen" or "known."

Q: What is "sanditṭhiko" used for?

A: To describe the Buddha's teachings.

Q: What does "sanditṭhiko" mean in simple words?

A: It means you can see the truth for yourself.

Q: What does it teach us?

A: To learn by personal experience.

Q: What does it encourage us to do?

A: Try the teachings and see if they work for us.

What does Ehi Passiko mean?

'**Ehi Passiko**' is a Pāli phrase, an ancient language from India, and it is associated with Buddhism. In a simple way, 'Ehi Passiko' means 'come and see for yourself.'

Imagine you have a special treasure hidden somewhere, and you invite your friends to come and see it. That's what 'Ehi Passiko' suggests. It encourages people to come and experience things firsthand, to explore and discover the truth by themselves.

In Buddhism, it means that if you want to understand something, like the teachings of Buddha or the nature of life, you should explore and learn from your own experiences. Just like how you need to see the hidden

treasure with your own eyes to know it's real, you need to explore and learn to understand things deeply.

So, '*Ehi Passiko*' is an invitation to be curious, explore, and learn for yourself, rather than just believing what others say. It encourages a spirit of investigation and personal understanding. □

Q: In a simple way, what does Ehi Passiko mean?

A: It means to come and see for yourself.

Q: What does ehi passiko encourage people to do?

A: It encourages people to come and experience things firsthand to explore and discover the truth.

Q: Ehi Passiko doesn't mean what?

A: It doesn't mean just believing what others say.

What Does Opaneyyiko Mean?

The Pāli word '*Opaneyyiko*' means 'leading us onward' or 'can be followed.' It tells us that the Buddha's teachings (the Dhamma) are like a path that we can walk on step by step.

If we follow the Dhamma sincerely — by being kind, wise, and mindful — it will slowly guide us to peace and happiness. The journey has stages, and each stage helps us become more free from defilements like anger, greed, and confusion.

So, '*Opaneyyiko*' means the Dhamma is not just something to believe — it's something to practice and experience, leading us closer and closer to true freedom and lasting happiness. □

Q: What does "Opaneyyiko" mean?

A: It means "leading onward" — the Dhamma shows us the way step by step.

Q: What does the Dhamma lead us to?

A: It leads us to peace, wisdom, and true happiness.

Q: How do we follow the Dhamma?

A: By being kind, mindful, and doing what is right.

Q: Is the Dhamma just something to believe?

A: No, it's something to practice and experience for ourselves.



The Dhamma is universal.

What does 'Paccataṃ Veditabbo Viññūhi' mean?

This phrase means: '*To be understood individually by the wise.*' The Buddha's teachings (the Dhamma) are something each person must understand for themselves. No one else can do it for you — just like no one else can drink water to quench your thirst.

Chapter III Saṅgha (His Disciples)

What is Saṅgha in Theravāda Buddhism?

The term 'Saṅgha' means a collective, group, or community. It refers to the assembly of monks who share the same faith, doctrine, and monastic discipline. When making offerings to the Saṅgha as a collective entity, one should have the intention of offering to the entire community, or even the entire religion (Sāsana).

There are two kinds of Saṅgha. The first one is like a normal team of monks and nuns (*Sammuti Saṅgha*). They follow rules that the Buddha made and try to be really pure and good, even though they haven't become super special yet.

The second kind is even more amazing! It's about people who are really wise because they've reached at least the first stage of four super special levels (*Ariya Saṅgha*). They might be monks, nuns, or lay people.

In Theravāda Buddhism, the Saṅgha of *Tisarāṇa* (Three Refuges) only means the team of monks and nuns who could be both types (normal or super). But in this group, they don't include the regular lay people who have attained super level.

So, Sangha means Community – a group of good friends who follow what the Buddha said. □

Why do we take refuge in the Dhamma?

Life is like a big adventure with happy times and hard times. When we feel confused or sad, we need something to help us.

The Dhamma is like a compass — it shows us the right way. It teaches us to be kind, honest, patient, and caring.

Taking refuge in the Dhamma means we follow these wise teachings. It's like having a special shield that helps us make good choices. When we follow the Dhamma, we feel calm, strong, and happy inside.

The Dhamma is like a good friend and teacher who always helps us. It guides us to live a peaceful and meaningful life.

Q: What is the Dhamma?

A: The Dhamma is the Buddha's wise teachings that help us live kindly and wisely.

Q: Why do we take refuge in the Dhamma?

A: Because it shows us the right way, like a compass.

Q: How does the Dhamma help us?

A: It helps us make good choices and feel calm and strong inside.

Q: What happens when we follow the Dhamma?

A: We live a peaceful and happy life.

What is Tipiṭaka?

Tipiṭaka in Pāli, meaning ‘Three Baskets’, refers to the collection of Buddha's teachings, organized into three parts.

(1) *Vinaya Piṭaka* – This contains the rules of discipline for monks (bhikkhus) and nuns (bhikkhunis), with 17 major and 210 minor rules for monks, and 25 major and 286 minor rules for nuns. It guides their conduct and behavior.

(2) *Suttanta Piṭaka* – This includes Buddha's sermons and discourses, divided into five collections (Nikāyas): *Dīgha* (Long Discourses), *Majjhima* (Middle-Length), *Samyutta* (Connected Sayings), *Aṅguttara* (Gradual Sayings), and *Khuddaka* (Shorter Texts, like Dhammapada and Jātaka stories).

(3) *Abhidhamma Piṭaka* – This part deals with the deeper philosophical teachings, investigating the mind (nāma) and body (rūpa), and exploring ultimate truths. □

Q: What is Tipiṭaka?

A: It means “Three Baskets” — the Buddha’s teachings.

Q: What is Vinaya Piṭaka?

A: Rules for monks and nuns.

Q: What is Suttanta Piṭaka?

A: The Buddha’s sermons and stories.

Q: What is Abhidhamma Piṭaka?

A: Deep teachings about mind and body.

What is Pañca Nikāya?

The teachings of the Buddha are organized in two ways: (1) *Tipiṭaka* – literally meaning ‘Three Baskets,’ but it actually refers to three main parts of the teachings. (2) *Pañca Nikāya* - meaning ‘Five Collections’ of the Buddha's teachings.

The *Pañca Nikāya* (five collections) are: (1) *Dīgha* - Long Discourses, (2) *Majjhima* - Middle-Length Discourses, (3) *Samyutta* - Connected Sayings, (4) *Aṅguttara* - Gradual Sayings, and (5) *Khuddaka* - Shorter and variety of Texts.

In this way of organizing the teachings, two complete *Piṭaka* (or parts) called the *Vinaya* and *Abhidhamma* are included in the *Khuddaka Nikāya*. Whether we call it *Tipiṭaka* or *Pañca Nikāya*, they refer to the same collection of a total of 40 books. □

Q: What is in the Vinaya Piṭaka?

A: Rules for monks and nuns.

Q: How many parts are in the Tipiṭaka?

A: Three: Vinaya, Sutta, and Abhidhamma.

Q: Who gave the teachings in the Sutta Piṭaka?

A: The Buddha and his close and wise disciples.

Q: Why is the Abhidhamma Piṭaka deeper than the Sutta Piṭaka?

A: It explains the mind, thoughts, and reality in detail.

Q: What are the Five Nikāyas?

A: *Dīgha*, *Majjhima*, *Samyutta*, *Aṅguttara*, and *Khuddaka*.

monastic life, including proper behavior, ethical conduct, celibacy, communal living, and guidelines for personal conduct.

Bhikkhus live a simple and austere lifestyle, detached from worldly pursuits and possessions. They rely on alms for their basic material needs, such as food and shelter. By depending on the generosity of laypeople, Bhikkhus cultivate humility, gratitude, and the virtue of non-attachment.

The primary goal of a Bhikkhu is to attain liberation from the cycle of birth, death, and rebirth (samsāra) through the practice of meditation and the realization of the Four Noble Truths. They dedicate their lives to studying and practicing the teachings of the Buddha, striving for the ultimate goal of enlightenment (nibbāna) and the cessation of suffering.

Bhikkhus play an important role in the Theravāda Buddhist tradition as teachers, spiritual guides, and preservers of the Buddha's teachings. They are often involved in leading meditation retreats, conducting religious ceremonies, and providing guidance and support to lay Buddhists seeking spiritual development. □

Q: What is a Bhikkhu?

A: A Bhikkhu is a Buddhist monk who follows the Buddha's teachings and lives a simple, holy life.

Q: What do Bhikkhus do every day?

A: They meditate, study the Dhamma, follow rules, and help teach others about Buddhism.

Q: What rules do Bhikkhus follow?

Q: What does 'Saṅgha' mean in Theravāda Buddhism?

A: 'Saṅgha' means Community. It's a special word for people who follow the Buddha's teachings.

Q: Who is in the Saṅgha?

A: There are two kinds: (1) Sammuti Saṅgha – Monks and nuns who follow the Buddha's rules and try to live morally. (2) Ariya Saṅgha – Very wise people who have reached special levels of understanding. They can be monks, nuns, or even lay people.

Q: Which Saṅgha is in the Three Refuges (Tisarāṇa)?

A: It means the Saṅgha of monks and nuns — whether they are still learning or already super wise. It doesn't include lay people, even if they are wise.



Buddhist parents wish for their young sons to ordain as novices.

What is a Samaṇera in Theravāda Buddhism?

In Theravāda Buddhism, a Samaṇera is a young boy who has chosen to live a simple and spiritual life as a Buddhist monk. The word 'Samaṇera' means 'novice' or 'trainee' in Pāli.

A Sāmaṇera follows the teachings of the Buddha and takes part in various monastic activities. They wear special robes, usually in shades of orange or brown, which are the traditional colors for Buddhist monks. Sāmaṇeras also shave their heads as a symbol of renunciation and letting go of worldly attachments.

While they are still young, Sāmaṇeras study Buddhist scriptures, learn meditation techniques, and participate in daily rituals and ceremonies. They live in monasteries or temples, where they receive guidance and support from senior monks.

They follow 10 precepts, 10 rules of good conduct, 10 types of discipline, 75 training rules for daily behavior, and 14 duties from the Khandhaka section of the Vinaya.

Being a Sāmaṇera is seen as a way to cultivate spiritual qualities such as mindfulness, compassion, and wisdom. It is a time of learning and preparation for potentially becoming a fully ordained monk when they reach the age of 20.

By choosing to be a Sāmaṇera, young boys show their commitment to the Buddhist path and their desire to lead a life focused on spiritual development and helping others. □

Q: What is a Sāmaṇera?

A: A Sāmaṇera is a young boy who becomes a novice Buddhist monk.

Q: What does a Sāmaṇera wear?

A: He wears simple orange or brown robes and shaves his head.

Q: What does a Sāmaṇera do?

A: He studies Buddha's teachings, meditates, and joins temple life.

Q: Where does a Sāmaṇera live?

A: In a monastery or temple with other monks.

Q: Why do boys become Sāmaṇeras?

A: To learn the Buddhist path and grow in wisdom and kindness.

Q: At what age can a Sāmaṇera become fully ordained?

A: A Sāmaṇera can become fully ordained at age of 20.



A Bhikkhu studies the Tipiṭaka and practices meditation.

What is a Bhikkhu in Theravāda Buddhism?

In Theravāda Buddhism, a Bhikkhu refers to a fully ordained monk who has renounced worldly life and committed themselves to the monastic discipline and spiritual practice of Buddhism. The term 'Bhikkhu' is derived from the Pāli language, which is the canonical language of Theravāda Buddhism.

The path of a Bhikkhu is guided by the *Vinaya Pitaka*, which is the code of conduct and rules for monastic discipline. These rules cover various aspects of

Q: What does Suppatipanno mean?

A: Practicing well.

Q: What does Ujuppatipanno mean?

A: Practicing honestly.

Q: What does Ñāyappatipanno mean?

A: Practicing for Nibbāna.

Q: What does Sāmīcippatipanno mean?

A: Practicing worthily.

Nine Virtue of the Saṅgha 2

Āhuneyyo: ‘worthy of offerings.’ It means that the Saṅgha, is deserving of respect and support because they dedicate their lives to practicing and teaching Buddhism.

Pāhuneyyo: ‘worthy of hospitality.’ This means that the Saṅgha members are deserving of kindness and hospitality. People offer them food, shelter, and support because they are dedicated to practicing and teaching Buddhism.

Dakkhiṇeyyo = ‘worthy of offerings dedicated to the afterlife. It means that offering to the Ariya Saṅgha yields the intended result without fail, hence they are described as worthy recipients of such offerings.

Anjalikaraṇīyo: ‘worthy of respectful salutation.’ The Saṅgha is worthy of being greeted with respect and gratitude because they share their wisdom and kindness with others through their teachings and guidance.

A: They follow many rules from the Vinaya.

Q: How do Bhikkhus get their food?

A: They go on alms round and receive food given by kind people.

Q: What is the goal of a Bhikkhu?

A: Their goal is to reach enlightenment and end all suffering.



Ven. Ānanda helped Mahā Pajāpati ask the Buddha to allow women to become nuns.

What is a Bhikkhunī in Theravāda Buddhism?

In Theravāda Buddhism, a *Bhikkhuni* is a woman who becomes a Buddhist nun. Like monks (called *Bhikkhus*), Bhikkhunis live a simple life, meditate, and study the Buddha’s teachings to find peace and happiness.

The first Bhikkhunī was Mahāpajāpati Gotamī, the Buddha's foster mother. She asked the Buddha to allow women to become nuns, and he agreed. Five hundred Sakiyan women became the first Bhikkhunīs.

Women had to go through a special two-step ordination — first by Bhikkhunīs, then by Bhikkhus.

Bhikkhunīs wear same color robes as Bhikkhus, live in nunneries, follow special rules called *Vinaya*, and help others by teaching kindness and mindfulness.

Sadly, around the 10th century, the Bhikkhunī tradition faded. But today, some have carefully studied and researched the subject of Bhikkhunīs and believe that, according to the *Vinaya*, the Bhikkhunī Order can indeed be revived. ▢

Q: What is a Bhikkhuni?

A: A Bhikkhuni is a Buddhist nun.

Q: Who was the first Bhikkhuni?

A: Mahāpajāpati Gotamī, the Buddha's foster mother.

Q: How do women become Bhikkhunis?

A: They are ordained by both nuns and monks.

Q: What do Bhikkhunis do?

A: They wear robes, meditate, and follow Buddha's rules.

Q: Are there Bhikkhunis today?

A: No, but some people are bringing it back!



I go to the Saṅgha for refuge.

Nine Virtue of the Saṅgha 1

The *Saṅgha* is a special group of people in Buddhism who follow the teachings of Buddha and live together as a community. There are nine qualities that describe the Saṅgha, and let's talk about them in simple words for our Dhamma kids:

Suppatipanno: 'practicing well.' It's like saying that the members of the Saṅgha are doing their best to follow Buddha's teachings and be good examples for others.

Ujuppatipanno: 'practicing directly.' This signifies that the Saṅgha practices sincerely without pretense, without concealing faults, and follows the correct path to Nibbāna with honesty and integrity.

Ñāyapptipanno: 'practicing for Nibbāna'. The Noble Saṅgha, perceiving the hair on their heads as if it were on fire, strive with utmost urgency and diligence for the sake of attaining Nibbāna.

Samicippatipanno: 'practices in a worthy manner.' The Saṅgha who strive to attain noble qualities, making themselves worthy of receiving offerings from lay devotees. ▢

4. Arahant

An arahant has destroyed all defilements: greed, hatred, delusion, pride, and restlessness. They have reached the final goal, complete freedom (Nibbāna). An arahant is the highest example of peace, wisdom, and compassion.

A synonym for Arahant is *khīṇāsava*, meaning ‘one whose defilements are destroyed’. □

Q: What are the Four Stages of Awakening?

A: They are steps toward Nibbāna: Stream-enterer, Once-returner, Non-returner, and Arahant.

Q: Who is a Stream-enterer?

A: Someone who has started the true path and will reach Nibbāna within seven lives.

Q: Who is a Once-returner?

A: Someone who will be reborn in the human world only one more time before Nibbāna.

Q: Who is a Non-returner?

A: Someone who won't come back to the human world but will reach Nibbāna in a special heaven.

Q: Who is an Arahant?

A: Someone who has ended all greed, hatred, and confusion, and is fully free.

Q: Why are these stages important?

A: They show us how people can grow in wisdom, peace, and kindness until they reach Nibbāna.

Anuttaram punnakkhetam lokassa: ‘the unsurpassed field of merit in the world’: It specifically points to the Noble Saṅgha (the community of enlightened beings). However, even the ordinary Saṅgha (community of practicing monks), if endowed with virtue, concentration, and wisdom, can also serve as a fertile ground for making merit. □

Q: What does Āhuneyyo mean?

A: Worthy of offerings.

Q: What is Dakkineyyo about?

A: Worthy of offerings dedicated to the afterlife.

Q: What is the Ordinary Saṅgha?

A: It is community of practicing monks.

Why do we take refuge in the Saṅgha?

Taking refuge in the *Saṅgha* is a beautiful and important practice in Buddhism. Imagine you're on a journey, and you need some good friends to help and support you along the way. That's what the *Saṅgha* is like!

The *Saṅgha* is a special group of monks who follow the teachings of Buddha and try to live a good and peaceful life. They are like a big family of Buddhists who learn on their spiritual path. Here are three simple reasons why we take refuge in the Saṅgha:

(1) When we take refuge in the Saṅgha, we find friends who have similar goals and values as ours. They

encourage us to be kind, patient, and wise. Just like good friends at school or home, the Saṅgha supports us when we face difficulties and cheers for us when we do well.

(2) The Saṅgha is like a school where we learn more about Buddhism and how to be better people. We listen to the wise teachings of the Buddha, and we also learn the experiences of the Saṅgha. Together, we grow and become better versions of ourselves.

(3) In the Saṅgha, we practice being good, being calm, and being wise (paññā). If someone feels sad or needs help, the Saṅgha is there to listen and give spiritually support. We take care of each other.

So, just like how we rely on friends and family when we need help, we take refuge in the Saṅgha to find support, learn and grow, and to be part of a caring community that guides us on our journey towards peace and happiness. □

Q: Who is the Saṅgha?

A: A group of monks teaching and living peacefully.

Q: Why do we take refuge in the Saṅgha?

A: To find good friends who help us on the path.

Q: What do we learn from the Saṅgha?

A: Kindness, patience, and Buddha's teachings.

Q: How does the Saṅgha help us?

A: They support us, teach us, and care for us.

The Four Stages of Awakening

In Buddhism, there are four main stages on the path to full awakening (Nibbāna). Each stage means less greed, anger, and confusion, and more wisdom, peace, and kindness.

1. Stream-enterer (*Sotāpanna*)

A stream-enterer is someone who has 'entered the stream' that flows the Path to Nibbāna. They no longer have wrong views or doubts about the Buddha, Dhamma, and Saṅgha.

They never break the Five Precepts. They will never be reborn in four woeful states. At most, they will be reborn seven more times before reaching Nibbāna.

2. Once-returner (*Sakadāgāmi*)

A once-returner has weakened greed, anger, and delusion. They will be reborn in this human world only one more time before attaining Nibbāna.

Even though small traces of greed and anger may still arise, they are very light and weak.

3. Non-returner (*Anāgāmi*)

A non-returner has completely removed sensual desire and ill will. They will not be reborn in the human world again. Instead, they are reborn in special heavenly realms called the Pure Abodes, where they attain Nibbāna.

Q: What special power was Moggallāna known for?

A: He was known for his great psychic powers, like visiting heaven and hell.

Q: How did Moggallāna respond when he was hurt by enemies?

A: He stayed calm, peaceful, and forgave them.



This robe exchange was very meaningful and special.

Who Was Venerable Mahā Kassapa?

Venerable Mahā Kassapa was one of the Buddha's most important disciples. He was famous for living a very simple and strict monk's life and for leading the First Buddhist Council after the Buddha passed away.

He was born in a village in Magadha. His parents were named Kapilas, and his personal name was Pippali. When he was 20 years old, he married a kind and faithful lady named Bhaddā Kāpilānī. Later, both of them decided to become a monk and a nun. This happened about nine months after the Buddha became Enlightened.

Chapter IV Buddha's Great Disciples

Who was Venerable Sāriputta?

Venerable Sāriputta was one of the Buddha's two Chief Disciples. Among the Buddha's disciples, he was the wisest, apart from the Buddha.

He was born in a village called Upatissa near the city of Rājagaha. His real name was Upatissa, named after his village, but people called him Sāriputta, which means 'son of Sārī,' because his mother's name was Rūpasārī. His father was Vaṅkanta, the village chief.

Sāriputta was the oldest child in his family. He had three younger brothers - Mahā Cunda, Upasena, and Revata - and three younger sisters - Cālā, Upacālā, and Sīsūpacālā. All of his brothers became monks, and his sisters became nuns! And they all were Arahants!

Sāriputta was known for his great wisdom. He could understand the Dhamma deeply and explain it very clearly. That's why he was called Dhammasenāpati, which means 'General of the Dhamma.'

He first heard about the Buddha from a monk named Venerable Assaji, who was one of the first five disciples of the Buddha. It was about 8 months after Buddha's Enlightenment. After meeting the Buddha, he became monk, through the special invitation called '*Ehi Bhikkhu*' — which means 'Come, monk.'

Even though Sāriputta was so wise and smart, he was always humble and respectful. One day, a 7-year-old novice monk told him to wear his robe properly, and Sāriputta kindly and happily accepted the reminder without any pride!

He passed away after being a monk for 44 years, in the same room where he was born, in his home village. One of his most famous teachings is found in a Buddhist scripture called the *Paṭisambhidāmagga*, which is part of the Khuddaka Nikāya. ▢

Q: Who was Venerable Sāriputta?

A: One of the Buddha's Chief Disciples, known for wisdom.

Q: What does 'Sāriputta' mean?

A: "Son of Sārī," named after his mother.

Q: Why called 'General of the Dhamma'?

A: He clearly explained the Dhamma and guided others.

Q: Was Sāriputta humble?

A: Yes—he accepted correction, even from a novice.

Who was Venerable Mahā Moggallāna?

Venerable Mahā Moggallāna was one of the Buddha's two chief disciples, ranked second after Venerable Sāriputta. He was born in a village called Kolita, near the city of Rajagaha. His real name was Kolita, named

after his village. His mother's name was Moggalinī, and his father was the village chief. He was the best friend of another great disciple, Ven. Sāriputta.

Moggallāna first learned about the Buddha from his friend Upatissa (later Ven. Sāriputta). It was about 8 months after Buddha's Enlightenment. After meeting the Buddha, he became monk, through the special invitation called '*Ehi Bhikkhu*' — which means 'Come, monk.'

Among the Buddha's disciples, he was the foremost in psychic powers, second only to the Buddha himself. He could visit both heaven and hell. After seeing those places, he helped people understand the results of their actions and encouraged them to do good.

But his life was not always easy. Some people who disliked Buddhism became jealous of him. While he was staying at Isigili Mountain, some of these enemies attacked and severely injured him.

Even then, Moggallāna stayed calm and peaceful. He forgave those who hurt him, and not long after, he passed away.

At that time, he had been a monk for 44 years. ▢

Q: Who was Venerable Mahā Moggallāna?

A: He was one of the Buddha's two chief disciples, known for his psychic powers.

Q: What was Moggallāna's real name?

A: His real name was Kolita, named after his village.

Q: Who was Moggallāna's best friend?

A: His best friend was Venerable Sāriputta.

Chapter V

Essential Teachings of the Buddha

What is Anicca (Impermanence)?

What is *Anicca* ? *Anicca*, also known as Impermanence, is a concept from Buddhism that can be explained in a simple way for kids. Imagine you have a sandcastle on the beach. When you build it, it looks beautiful and strong. But as time goes by, the waves come and wash it away. The sandcastle doesn't last forever; it changes and eventually disappears.

In the same way, everything in life is impermanent. That means things don't stay the same forever. People grow up and get older. Flowers bloom and wither. Even the seasons keep changing. Nothing lasts forever, and that's what *Anicca* is all about.

But don't be sad about it! *Anicca* teaches us to appreciate the moments we have and enjoy them while they are here. Just like we enjoy playing with the sandcastle when it's there, we should enjoy the good times in life and be grateful for them.

After leaving home to search for liberation (Mokkha), Pippali met the Buddha sitting under a tree. Realizing that this was the Enlightened One, he said, 'You are my teacher, and I am your student.'

The Buddha then called him by his clan name and said: 'Kassapa, treat everyone with respect — older people, younger people, and everyone else. Listen carefully to good teachings, as if they were precious treasures. And always be mindful of your body, with joy in your heart.'

Because Pippali followed this advice, the Buddha welcomed him as a monk. Then the Buddha gave Mahā Kassapa his own old robe and accepted Kassapa's patched robe in return. This robe exchange was very meaningful and special — it showed that the Buddha trusted Mahā Kassapa and was passing on the duty to protect and share his teachings after the Buddha died.

The Pāli texts do not say exactly when or how Mahā Kassapa died, but it is believed he lived a long life.

Northern Buddhist records say that after the First Council, he passed on the teachings to Ānanda, visited important holy places one last time, and then peacefully passed away in a cave on Mount Kukkuṭapāda near city of Rājagaha. ▢

Q: Who was Venerable Mahā Kassapa?

A: He was one of the Buddha's greatest disciples, known for his simple monk's life and for leading the First Buddhist Council.

Q: What was Mahā Kassapa's personal name?

A: His name was Pippali.

Q: Who was his wife and what did they decide together?

A: Her name was Bhaddā Kāpilānī, and they both decided to become a monk and a nun.

Q: What special gift did the Buddha give Mahā Kassapa?

A: The Buddha gave him his own old robe, showing trust and responsibility to protect the teachings.

Q: Where did Mahā Kassapa pass away?

A: He is believed to have passed away peacefully in a cave on Mount Kukkuṭapāda near Rajagaha.

Who was venerable Ānanda?

Venerable Ānanda was a very important person in the life of the Buddha. He was not only the Buddha's cousin, but also his loyal and trusted helper for many years. Ānanda's father was Amitodana, the younger brother of King Suddhodana (the Buddha's father). His mother's name is not known.

Ānanda became a monk together with six other Sakyan princes: Bhaddiya, Anuruddha, Bhagu, Kimila, and Devadatta. A barber named Upāli also joined them. After listening to a talk by Ven. Puṇṇa, Ānanda reached the first stage of enlightenment, called stream-entry.

The Buddha praised Ānanda for having five special qualities: (1) He learned many teachings, (2) He remembered everything clearly, (3) He understood

quickly, (4) He was determined, and (5) He was an excellent personal attendant.

Ānanda served as the Buddha's attendant for 25 years. He could remember all the Buddha's teachings, and later these were written down as the Buddhist scriptures, called the Tipiṭaka. Because of this, he is called *Dhammabhaṇḍāgārika*, which means *Treasurer of the Dhamma*.

After the Buddha passed away, Ānanda became fully enlightened (an Arahant) before the First Buddhist Council. At the Council, he was responsible for reciting two parts of the scriptures: the *Suttanta* and the *Abhidhamma*.

Venerable Ānanda lived to be 120 years old. He passed away in the middle of the Rohinī River. After his body was cremated, the relics were divided into two parts, and the people on each side of the river built a pagoda to enshrine them. □

Q: Who was Venerable Ānanda?

A: He was the Buddha's cousin and his loyal helper for 25 years.

Q: What made Ānanda special?

A: He remembered all the Buddha's teachings and understood them quickly.

Q: What happened after the Buddha passed away?

A: Ānanda became fully enlightened and helped recite the scriptures.

Q: How long did Ānanda live?

A: He lived to be 120 years old.

What is Sīla?

Sīla, in Buddhism, is a very important concept that is all about behaving in a good and kind way. It's like having a set of rules or guidelines to make sure we do the right thing and treat others well.

Sīla is often translated as ‘morality’ or ‘ethics,’ and it teaches us to avoid doing harmful things like lying, stealing, hurting others, or being mean, using intoxicants. Instead, we should do good things like being honest, helping others, and being kind and compassionate.

By following *Sīla*, we can create a peaceful and happy environment for ourselves and those around us. It helps us become better people and find inner peace. *Sīla* is one of the three main parts of the Buddhist path, along with concentration (*Samādhi*) and wisdom (*Paññā*).

Even as kids, we can practice *Sīla* by being good friends, sharing with others, and being respectful to our parents, teachers, and everyone around us. By doing so, we can make the world a better place! □

Q: Sīla is one of the three main parts of what?

A: The Buddhist Path.

Q: What are the translations for Sīla?

A: Morality or ethics.

Q: If you follow, what will happen?

A: We can create a happy environment.

So, remember to cherish the special moments, be kind to others, and make the most out of each day because everything in life is always changing! □

Q: What does Anicca teach us?

A: Anicca teaches us to appreciate the moments we have and enjoy them while they are here.

Q: Do things stay the same always?

A: No, everything in life does not stay the same.

What is Dukkha?

Dukkha is a special word from a language called Pāli, and it comes from Buddhism, which is a philosophy that teaches people how to be happy and kind.

Dukkha means ‘suffering’ or ‘unsatisfactoriness.’ But don't worry, it's not a difficult word to understand. Imagine you have a scratch on your knee, and it hurts a little. Or maybe you really want a toy, but you can't have it right now. These are examples of ***Dukkha*** or suffering, and it can be big or small things that make us feel sad, frustrated, or unhappy.

But the good news is, Buddhism teaches us how to deal with ***Dukkha*** and how to find happiness and peace in life. By being kind to others, practicing gratitude, and

not holding on too tightly to things, we can reduce **Dukkha** and make our lives much happier.

Remember, it's okay to feel sad or upset sometimes, but knowing about **Dukkha** can help us understand our feelings and work towards a happier and more content life. Be kind to yourself and others, and that will help you find happiness! □

Q: What can Dukkha help us understand?

A: Dukkha can help us understand our feelings.

Q: How do you deal with Dukkha?

A: To find peace and happiness in life.

Q: What are some examples of Dukkha?

A: When you can't have a toy, or when you hurt yourself.

What is Anatta (no-soul)?

The Buddha taught that there is no permanent “I” or soul inside us. Some people believe “I have a soul,” while others think “I have no soul,” but both come from the idea “I am.” The Buddha said we should look at things as they are, without clinging to fixed ideas.

What we call “self” is really just five parts working together, always changing:

Body (rūpa)

Feelings (vedanā)

Thoughts - what comes to your mind (saññā)

Mental habits (saṅkhāra)

Awareness (viññāṇa)

These parts change every moment. None of them is a true “self.” Even consciousness depends on the others — it cannot exist alone.

The Buddha said: ‘Body is not self. Feelings are not self. Thoughts are not self. Habits are not self. Awareness is not self. Seeing this, one becomes free.’

Modern science also shows that everything, even our bodies, is part of a constant flow of change. Believing in an eternal soul doesn’t make it real.

Like mistaking a rope for a snake, the idea of a soul is only imagination. When we see the truth, fear and clinging disappear, and the mind becomes peaceful. □

Q: Did the Buddha say we have a soul?

A: No. He said there’s no unchanging “I” inside us.

Q: Then what are we made of?

A: Five parts working together: body, feelings, thoughts, habits, and awareness.

Q: Do these five parts stay the same?

A: No. They change every moment.

Q: Why do some people think they have a soul?

A: It’s like mistaking a rope for a snake — it’s imagination.

Q: What happens when we see the truth?

A: Fear and clinging disappear.

2. *The Truth of the Cause of Suffering*

Suffering comes from craving — a strong desire or clinging to things, people, or experiences. This craving is a hidden force inside us, causing trouble in this life and in future lives.

Because of craving, we are born again and again — this is the cycle of rebirth. Kamma (our intentional actions) is connected to this.

3. *The Truth of the End of Suffering (Nibbāna)*

It is possible to end suffering by letting go of craving. This doesn't mean destroying the self — rather, it means freeing the mind from the attachment that ties us to the cycle of birth and death. Nibbāna is not something that is made; it can be reached by anyone in this very life.

4. *The Truth of the Path to the End of Suffering*

To overcome craving, we follow the *Noble Eightfold Path*. This path has eight good qualities of mind, working together to remove craving completely. When this is done, the mind is pure, free from passion, and beyond birth and death. ▢

Q: *What is the First Noble Truth?*

A: *Life has happiness, but sadness as well.*

Q: *What causes suffering?*

A: *Wanting things too much, or clinging to them.*

Q: *Can suffering end?*

A: *Yes! By letting go of craving, the mind becomes free.*

Q: *How do we end suffering?*

A: *By following the Noble Eightfold Path.*

What is Samādhi?

Samādhi is a special and important concept in Buddhism. It's a state of deep concentration and focus that helps Buddhist monks and practitioners become more peaceful and wise.

Imagine your mind is like a wild monkey, always running around with thoughts and feelings. Well, Samādhi is like taming that wild monkey. It's when your mind becomes very calm and still, like a quiet lake with no ripples.

When someone practices meditation, they can reach this state of Samādhi. They sit quietly, focus on their breath or a specific object, and let go of distractions. This helps them become more aware and in control of their thoughts.

Samādhi can bring many benefits. It helps reduce stress, anxiety, and worries. It also helps people understand themselves better and see the world with more clarity. Buddhists believe that in this peaceful state, they can learn important lessons and become more compassionate and kind.

Just like learning any skill, it takes practice to reach Samādhi. But with patience and dedication, anyone can experience this wonderful state of inner peace and harmony. ▢

Q: What is a benefit of Samādhi?

A: Reduce stress.

Q: What is Samādhi?

A: It is a special important concept in Buddhism.

Q: How to practice to develop Samādhi?

A: Sit quietly, focus on their breath or a specific object, and let go of distractions.

What is Paññā?

In Theravāda Buddhism, Paññā is a special word that means ‘wisdom’ or ‘understanding.’ It’s one of the three important things that Buddhists try to develop in their lives, along with Sīla (good behavior) and Samādhi (concentration).

Paññā is like a magical power that helps Buddhists see the world more clearly. It’s not just any regular wisdom; it’s a special kind of wisdom that helps them understand the true nature of things. With Paññā, Buddhists can see that everything in life is always changing, and nothing stays the same forever. They also learn that everything is connected in a big way, and that our actions have consequences.

By developing Paññā, Buddhists can make better choices and do good things in their lives. It helps them let go of negative thoughts and feelings, and it brings them a lot of happiness and peace.

To get Paññā, Buddhists study the teachings of Buddha, meditate, and practice being mindful of their thoughts and actions. With time and effort, they can grow their wisdom and become wiser and more compassionate people. □

Q: What are the three important things in life Buddhists try to develop?

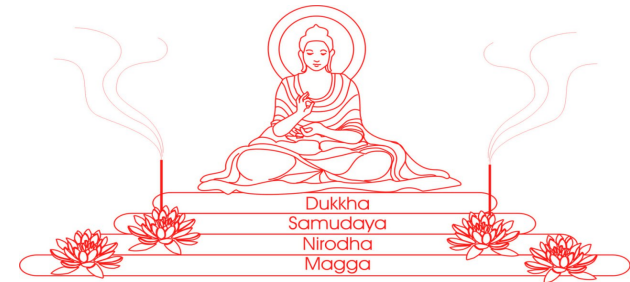
A: Sīla, Samādhi, and Paññā.

Q: What can Buddhists see with Paññā?

A: Everything in life is always changing.

Q: What should a Buddhists do to get Paññā?

A: To be mindful of their thoughts and actions.



The Four Noble Truths

The Four Noble Truths are essential teachings of Buddhism that explain important things about life and how to find happiness. Here's a simple explanation of the Four Noble Truths for kids:

1. The Truth of Suffering (Dukkha)

Life is made up of many experiences — happiness, sadness, sickness, aging, and change. By looking carefully at our lives, we can understand this truth clearly.



What is Samudaya-sacca?

Samudaya-sacca, which is also known as the ‘Truth of the Origin’ or the ‘Truth of the Cause.’ Let’s break it down in a way that’s easy for kids to understand:

Samudaya-sacca is all about figuring out why things happen. It helps us understand the reasons behind the problems or suffering we experience in life. According to this truth, there are specific causes or reasons that lead to things happening.

Imagine you have a big tree in your garden, and one day you see that the leaves are turning yellow and falling off. ***Samudaya-sacca*** would ask, ‘Why are the leaves turning yellow and falling?’

To find the answer, you might discover that the tree is not getting enough water or nutrients from the soil. This lack of water and nutrients is the ‘cause’ or ‘origin’ of the leaves turning yellow and falling off.

In our lives, we face various challenges and problems, just like the tree with its yellow leaves. ***Samudaya-sacca*** encourages us to look deeper into the reasons why these challenges occur. By understanding the causes, we can work on finding solutions to overcome the difficulties and suffering we encounter.

What does Dukkha mean?

Dukkha is a Pāli word. It can mean ‘suffering,’ ‘pain,’ ‘sadness,’ or ‘misery.’ Its opposite is *sukha*, which means ‘happiness,’ ‘comfort,’ or ‘ease.’ But the Buddha used *dukkha* to mean more than just pain — it also means ‘imperfection,’ ‘impermanence’ (things don’t last), and ‘emptiness.’

The Buddha didn’t say there is no happiness in life. He taught there are many kinds of happiness — family life, being a monk or nun, sense pleasures (like tasty food or music), letting go of things, being close to someone, being free from attachments, physical comfort and mental peace.

But all happiness is still *dukkha*, because it doesn’t last forever. The Buddha taught three truths about pleasure: (1) *Enjoyment* – the nice feeling we get. (2) *Drawbacks* – the sadness when it ends. (3) *Freedom* – peace when we are not attached.

There are three kinds of *dukkha*: (1) Ordinary suffering (like sickness, loss, or worry), (2) Suffering from change (good things turning bad), (3) Suffering from just being alive (everything about us is always changing). □

Q: What does 'dukkha' mean?

A: It's a Pāli word that means suffering, sadness, or that things are never perfect.

Q: Does the Buddha say life has no happiness?

A: No, he says there are many kinds of happiness — but they don't last forever.

Q: Why is happiness still dukkha?

A: Because even happy things change or end.

Q: What are the three kinds of dukkha?

A: (1) Ordinary pain, (2) Suffering from change, and (3) Suffering just from being alive.

What is Dukkha-sacca?

Dukkha-sacca is an important concept in Theravāda Buddhism, and I'll explain it in a way that's easy to understand.

In Buddhism, Dukkha-sacca is known as the 'Truth of Suffering.' But wait, what is suffering? Well, suffering means not just physical pain like when you get a scrape or a headache, but also the bad feelings we have inside, like sadness, anger, or frustration. It's like when you really want a toy, but you can't have it, and it makes you feel unhappy.

Dukkha-sacca teaches us that everyone experiences suffering in life. It's a part of being human. But the good news is that Buddhism helps us understand suffering and find ways to deal with it.

The Buddha, who started Buddhism, wanted to find a way to end suffering. He taught that by understanding the causes of suffering and learning how to let go of certain things, we can find peace and happiness.

So, Dukkha-sacca reminds us that it's okay to feel sad or upset sometimes, but we can learn from these feelings and work towards being happier and kinder to ourselves and others.

Life has ups and downs, but with understanding and compassion, we can make our journey a little smoother. That's the wisdom of Dukkha-sacca in Theravada Buddhism! □

Q: What does Dukkha-sacca teach us?

A: That everyone experiences suffering in life.

Q: What is Dukkha-sacca like?

A: It is like when you want something, but can't get it.

Q: What can Buddhism help us with?

A: It can help us learn and rise from these negative feelings.



Dukkha does exist. This is the truth.

What is Magga-sacca?

Magga-sacca: This truth is like a magical road that takes us away from suffering and towards happiness. It's a path made up of special things we can do in our lives.

The path includes things like being kind and caring to others, telling the truth, being helpful, and doing things that make us and others happy. It also includes calming our minds through meditation, which is like taking a break from all the busy thoughts in our heads.

By following the **Magga-sacca** path, we can become better and wiser people, and we can discover a sense of peace and contentment within ourselves. It's like finding a hidden treasure of happiness inside our hearts!

Just like how a treasure map leads to a treasure, Magga-sacca leads us to the treasure of true happiness and inner peace. Isn't that amazing? □

- Q: What is Magga-Sacca all about?
 A: It is all about learning to be kind and good.
 Q: What does Magga-Sacca lead us to?
 A: It leads us to the treasure of true happiness and inner peace.
 Q: What happens when we follow the Magga-sacca?
 A: We can become better and wiser people.

Understanding Samudaya-sacca helps us become wiser and make positive changes in our lives, just like taking care of the tree can help it grow healthier and stronger. It is an essential part of learning and growing on the path of Buddhism. □

- Q: What are the two things Samudaya is known as?
 A: It's known as "Truth of the Origin" and "Truth of the cause".
 Q: What is something everyone faces in their lives?
 A: We all face various challenges and problems.
 Q: If you ever saw a tree with yellow leaves that were falling off, what would Samudaya-sacca ask? A: Samudaya-sacca would ask "Why are these leaves turning yellow and falling off?"

What is Nirodha-sacca?

Nirodha-sacca is a very interesting concept in Theravāda Buddhism. Let me explain it to you in a simple way that kids can understand.

Nirodha-sacca is about finding a deep kind of peace, where suffering ends because we let go of always wanting more. When we really understand this, we can discover true happiness. It's like when you stop wishing for a certain toy — you can feel happy with what you already have.

Nirodha-sacca means Nibbāna. Nirodha means the ending of suffering. We reach Nibbāna when craving (wanting and clinging) is completely removed. So, when we say Nirodha-sacca, we are talking about Nibbāna.

Even though it may not always be easy, by practicing the path to *Nirodha* and it can lead us to a real happier and peaceful life. □

Q: What is Nirodha-sacca?

A: It means the end of suffering.

Q: How does suffering end?

A: By letting go of craving.

Q: What is another word for Nirodha-sacca?

A: Nibbāna, which is free from craving.

Q: What happens when craving is gone?

A: We find true peace and happiness.

What is Nibbāna in Theravāda?

Nibbāna means being free from craving — the wanting and clinging that keep us trapped in the cycle of birth and death. It is not a place, like heaven, but a state beyond all craving and suffering.

Theravāda Buddhist scriptures say that Nibbāna is not a world or a realm. It is beyond the cycle of *samsāra* (the endless round of rebirth). It is called Nibbāna because it is the complete escape from all 31 realms of existence. In Nibbāna, all suffering ends, and there is no more rebirth.

In Nibbāna, there is only the cessation defilements (like greed, anger, and delusion), the absence of the five aggregates (body and mind), and the ending of suffering. Nobody as a ‘person’ enters Nibbāna — it is simply the complete stopping of these things. Even if many people reach Nibbāna, Nibbāna itself does not grow bigger or smaller.

In Nibbāna, there are no four elements like earth, water, fire, and air. Therefore, there is no form, no size, no beauty or ugliness. Words like “person,” “soul,” or “self” do not apply in Nibbāna.

When Nibbāna is reached, both body and mind come to a complete end. Nibbāna is not like matter or mind, and nothing remains that is similar to them. □

Q: What is Nibbāna?

A: The end of craving and suffering.

Q: Is Nibbāna a place?

A: No, it is beyond all worlds.

Q: Who goes to Nibbāna?

A: No “person” goes — only suffering ends.

Q: What is in Nibbāna?

A: Nothing — no body, no mind, no rebirth.



and others. It tells us not to be too lazy, but also not to be too stressed by working too hard. It's like finding the 'just right' point in everything we do.

The Middle Way was one of the essential teachings of the Buddha. He realized that living in extremes didn't lead to true happiness, so he encouraged people to follow the Middle Way to find peace and wisdom.

So, Majjhima-patipada is a valuable lesson in Buddhism, reminding us to stay balanced and moderate in our actions, thoughts, and feelings to lead a happy and meaningful life. □

Q: What does majjhima-patipada mean?

A: It means middle way.

Q: What can you imagine Majjhima-patipada as?

A: You can imagine it as a seesaw.

Q: What does this teach us?

A: To be balanced, and not extreme.



Some of the five monks were reluctant to welcome the Buddha.

The Dhammacakkappavattana Sutta

The Dhammacakkappavattana Sutta is the Buddha's very first teaching. He gave it to his first five disciples. It is also called the 'Turning of the Wheel of Dhamma.' Here's a short summary for our Dhamma kids.

What is Noble Eightfold Path?

It is a guide to help us live a good and happy life. It has eight parts:

Right Understanding – Knowing what is right and wrong.

Right Thought – Thinking kind and positive things.

Right Speech – Speaking truthfully and kindly.

Right Action – Doing good things and not hurting others.

Right Livelihood – Choosing a job that helps people and doesn't harm anyone.

Right Effort – Trying your best and avoiding bad habits.

Right Mindfulness – Paying attention to your feelings and what you do right now.

Right Concentration – Focusing your mind, like when you meditate.

By following this path, you can find true happiness, peace, and be kinder to others. Anyone can use these ideas to live a better life! □

Q: What is the Noble Eightfold Path?

A: It is a guide to do good and happy life.

Q: What does Right Speech mean?

A: Speaking truthfully and kindly to others.

Q: Why is Right Effort important?

A: It means trying your best and avoiding bad habits.

Q: How can following the Noble Eightfold Path help us?

A: It helps us find happiness, peace, and be kinder to everyone.

Three Groups of Eightfold Path

The Noble Eightfold Path is categorized into three groups: *Sīla* (Morality), *Samādhi* (Concentration), and *Paññā* (Wisdom).

Sīla comprises Right Speech (*Sammā-vacā*), Right Action (*Sammā-kammanta*), and Right Livelihood (*Sammā-ājīva*). This group encompasses the training in upholding the Buddhist Morality, including Five precepts.

Samādhi includes Right Effort (*Sammā-vāyāma*), Right Mindfulness (*Sammā-sati*), and Right Concentration (*Sammā-samādhi*). This practice purifies the mind by experiencing blissful states of inner stillness, empowering the mind to delve into the meaning of life through profound moments of insight.

Paññā manifests as Right Understanding (*Sammā-ditṭhi*) and Right Thought (*Sammā-sankappa*). This practice has the potential to alleviate all suffering, transform one's personality, and cultivate serenity and tireless compassion.

According to the Buddha, perfecting the practice of morality is a prerequisite for achieving concentration, and without achieving proper concentration, attaining the highest wisdom or Enlightenment is impossible. ▢

Q: What is the Noble Eightfold Path?

A: It is the Buddha's way to end suffering and live a happy, peaceful life.

Q: How is the Noble Eightfold Path divided?

*A: Into three groups: Morality (*Sīla*), Concentration (*Samādhi*), and Wisdom (*Paññā*).*

*Q: What does Morality (*Sīla*) mean?*

A: It means speaking kindly, doing good actions, and earning a living in a fair way.

Q: Why is concentration important?

A: A calm mind helps us understand life deeply and become wise.

* * *



If a string is too tight, it breaks and the music stops.

What is Majjhima-paṭipadā?

Majjhima-patipadā means 'Middle Way.' It's a very important idea because it teaches us to find balance and avoid extremes in our thoughts and actions.

Imagine you have a seesaw or a balance scale. If you put too much weight on one side, it will go way up, right? And if you put too much weight on the other side, it will go way down. But when you put the same amount of weight on both sides, the seesaw stays balanced.

Similarly, Majjhima-paṭipadā teaches us not to be too greedy or too selfish, but to be kind and fair to ourselves

Q: What does 'Kamma' mean?

A: It means our actions — what we choose to think, say, and do on purpose.

Q: Does Kamma happen by accident?

A: No. Kamma is only from choices we make on purpose.

Q: Why is the mind important in Kamma?

A: Our thoughts guide our words and actions

Q: How does Kamma work?

A: Good actions bring good results; bad actions bring bad results!



Harmful actions can bring a bout suffering.

What is Akusala in Buddhism?

In Buddhism, 'Akusala' is a Pāli word which is used to describe actions or behaviors that are unskillful or harmful. These actions are not good for ourselves or others, and they can bring about suffering and unhappiness.

In Buddhism, people are encouraged to practice "Kusala," which means doing things that are skillful, kind, and helpful to others. This leads to happiness and brings positive effects to our lives and the lives of those around us.

Some examples of Akusala actions would be lying, stealing, hurting others, being greedy, or being selfish.

After two months of his Enlightenment, Buddha wanted to teach his five friends and he went to a place called Deer Park, where they were practicing asceticism.

There the Buddha began by explaining the Four Noble Truths. The first truth is that there is suffering in the world. He talked about how people feel sad, get sick, and sometimes even die. But the Buddha said that suffering can be overcome.

The second truth is that suffering is caused by craving and wanting things all the time. The Buddha explained that when we always want more and more, it makes us feel unhappy. He urged his friends to let go of their desires and find contentment in what they have.

Then the Buddha shared the third truth, which is that suffering can end. He told his friends that by letting go of their desires and following a special path, they could find peace and happiness.

Finally, the Buddha revealed the fourth truth, which is the Eightfold Path. He described it as a way of living that leads to happiness and liberation. The Eightfold Path includes things like being kind to others, being mindful of our actions and thoughts, and practicing meditation.

The Buddha's friends listened carefully and were inspired by his teachings. They understood that by following the Eightfold Path, they could find true happiness and help others too. They became the first monks and spread the Buddha's teachings far and wide.

And that's how the Dhammacakkappavattana Sutta, or the Turning of the Wheel of Dhamma, became the

beginning of Buddhism and a guiding light for people seeking peace and happiness in their lives. □

Q: What is the Dhammacakkappavattana Sutta?

A: It is the first teaching the Buddha gave to his friends after he became enlightened.

Q: Where did the Buddha teach the Dhammacakkappavattana Sutta?

A: He taught it at a place called Deer Park.

Q: What is the first Noble Truth the Buddha taught?

A: The first truth is that there is suffering, like feeling sad, sick, or scared.

Q: What causes suffering, according to the Buddha?

A: Suffering is caused by craving and wanting too much.

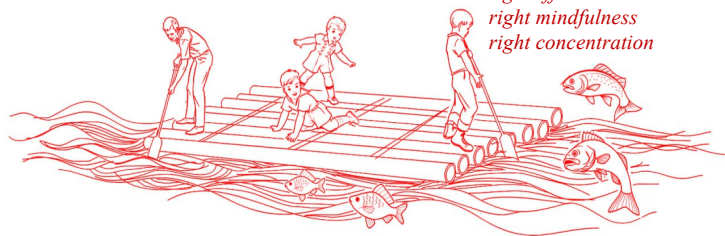
Q: Can suffering end?

A: Yes, the Buddha said suffering can end by letting go of desires.

Q: What helps us stop suffering and find happiness?

A: Following the Eightfold Path, which teaches us how to live kindly and wisely.

right view
right intention
right speech
right action
right livelihood
right effort
right mindfulness
right concentration



Chapter VI Kamma and Rebirth

What is Kamma?

Kamma is a Pāli word that means ‘action’ or ‘doing.’ It’s what we choose to do on purpose — in our thoughts, words, and actions. If something happens by accident, it’s not Kamma, because Kamma is about choice.

The Buddha said: ‘Volition — the will to act — is Kamma.’ Buddhas and Arahants act without attachment, so their actions don’t create Kamma. The mind is the most important part — our thoughts guide our words and actions.

A careless mind makes careless actions; a kind mind makes kind actions. Kamma isn’t just about the past — it’s also what we do right now. Our present comes from the past, and our future comes from the present. We can always change: someone doing wrong today can choose to do right tomorrow.

Parents often say: ‘Be good and you will be happy. Do wrong and you will be unhappy.’

In short, Kamma is cause and effect: good brings good, bad brings bad. What we choose to do truly matters. □

Kamma and Rebirth

When we act, we create *kamma* (actions and their results). As long as kamma remains, life will keep going in new forms.

Death only ends the body — the life force from kamma continues and can lead to a new birth. Kamma comes from ignorance (not knowing the four noble truths) and craving (always wanting more). These keep the cycle of birth and death turning. Our past kamma shapes our life now, and what we do now shapes our future.

Buddhism explains differences in people's talents, morals, and lives through rebirth across many lifetimes.

Rebirth can't be proven in a lab, but it's accepted through experience and wisdom. Life is like a river fed by two muddy streams — ignorance and craving. If these stop, the river ends, and so does rebirth.

The Buddha taught that *Samsāra* (the cycle of rebirth) has no starting point. Birth and death are like sunrise and sunset — when one happens, so does the other.

At conception, parents give the body's first cell, and past kamma brings the mind into it. The Buddha didn't waste time on unhelpful theories. He focused on helping people end suffering. □

On the other hand, Kusala actions include being honest, sharing, helping others, being generous, and showing kindness.

Buddhism teaches us to be mindful of our actions and try to avoid doing things that are Akusala. By doing so, we can cultivate a more compassionate and peaceful world for ourselves and others. Remember, being kind and caring is the way to go! □

Q: What does Buddhism teach us?

A: To be mindful of our actions.

Q: Is "Akusala" good or bad?

A: It is bad.

Q: What should you practice, Akusala or Kusala?

A: It is Kusala.

Q: What can we gain from this idea of Akusala?

A: We can cultivate a better world for us!

What is Kusala in Buddhism?

In Buddhism, *Kusala* is a special word that means doing something good or wholesome. It's like being kind, helpful, and caring towards others and yourself. When you do something *Kusala*, it brings happiness and peace to your heart.

Imagine you share your toys with a friend or help someone who is feeling sad; that's an example of *Kusala*. Being respectful to your parents, teachers, and

elders is also *Kusala*. Even taking care of plants and animals is considered *Kusala* because you're showing love and compassion.

When you do *Kusala*, it's like planting seeds of goodness in your heart, and those seeds grow to make you a better person. Buddhists believe that doing *Kusala* helps you have a happy and peaceful life.

So, remember, doing kind and good things is what *Kusala* is all about, and it's a beautiful way to live your life! □

Q: What are some examples of *Kusala*?

A: When you share your toys with a friend or help someone who is feeling sad.

Q: What happens when you do something *Kusala*?

A: When you do something *Kusala*, it brings happiness and peace to your heart.

Q: What are other things that are considered *kusala*?

A: Taking care of plants and animals are also considered *kusala*.

Is there life after death in Buddhism?

In Buddhism, the concept of life after death is viewed differently compared to some other religions. Buddhism teaches the doctrine of rebirth, which suggests that after the death of the physical body, *the consciousness or mind-stream* continues to exist and takes on a new form in the cycle of birth and death.

According to Buddhist belief, the cycle of rebirth, known as *Samsāra*, is driven by *kamma*, which refers to the actions, intentions, and volitions of an individual. Positive actions generate good *kamma*, leading to a more favorable rebirth, while negative actions create negative *kamma* and result in a less desirable rebirth.

However, the ultimate goal in Buddhism is to attain liberation from the cycle of rebirth and suffering, known as *Nibbāna*. *Nibbāna* is a state of complete enlightenment and freedom from the attachments and cravings that perpetuate the cycle of rebirth. It is not considered a continuation of individual consciousness or personal identity after death.

In summary, while Buddhism acknowledges the concept of life after death through the cycle of rebirth, the ultimate aim is to transcend this cycle and achieve *Nibbāna*, where individual existence is transcended. □

Q: What happens after death in Buddhism?

A: We are reborn.

Q: What decides our rebirth?

A: Our actions (*kamma*).

Q: What is the cycle of rebirth called?

A: *Samsāra*.

Q: What is the goal in Buddhism?

A: To reach *Nibbāna* (freedom).

Q: What is the Wheel of Life?

A: It's the cycle of birth, death, and rebirth caused by our actions (kamma).

Q: What starts this cycle?

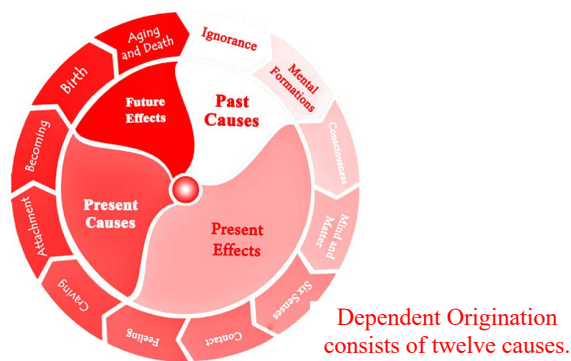
A: Ignorance — not knowing the truth.

Q: How does the cycle keep going?

A: Ignorance leads to actions, which lead to more birth and death.

Q: How can the cycle stop?

A: When ignorance ends, the mind reaches Nibbāna — peace beyond the cycle.



What is Paṭiccasamuppāda?

What does it mean? ‘Paṭicca’ means ‘because of’ or ‘depending on.’ ‘Samuppāda’ means ‘arising’ or ‘starting.’ So together, *Paṭiccasamuppāda* means ‘depending on something, something else arises.’ It is known as the ‘Law of Dependent Origination.’

It is not about how the world first began. It is about how birth, death, and suffering keep happening again and again, and how this cycle can stop.

Q: What is kamma?

A: Kamma means what we do — our thoughts, words, and actions — and the results they bring.

Q: What happens when we die?

A: The body stops, but the mind's energy from kamma continues and can lead to a new life.

Q: Why are people so different?

A: Because of kamma from many past lives, which shapes talents, morals, and circumstances.

Q: How can rebirth stop?

A: By ending ignorance and craving — when these stop, the cycle of rebirth ends too.

What is Saṃsāra?

In Theravāda Buddhism, *Saṃsāra* is a concept that refers to the cycle of birth, death, and rebirth. It is the belief that beings are trapped in this cycle and continue to be born and die again and again.

Imagine you are playing a video game. When you finish one level, you move on to the next, and then the next, and so on. *Saṃsāra* is similar to that. It's like being stuck in a never-ending game of life and death.

In Theravāda Buddhism, people believe that the reason we are stuck in this cycle is because of something called ‘kamma.’ Kamma is the idea that our

actions have consequences. When we do good things, it brings good results, and when we do bad things, it brings bad results. These actions and their consequences affect our future lives as well.

So, *Samsāra* is like a big circle of life and death, where we are born, live our lives, die, and then get reborn again. The goal in Theravāda Buddhism is to break free from this cycle by attaining something called ‘Nibbāna.’ *Nibbāna* is a state of peace and liberation where we are no longer trapped in *Samsāra*.

To achieve Nibbāna, Buddhists follow the teachings of the Buddha, who was a wise teacher. They try to live a good and moral life, practice meditation, and develop wisdom and compassion. By doing so, they hope to end the cycle of *Samsāra* and reach a state of lasting happiness and freedom. □

Q: What does kamma tell us?

A: Kamma tells us that all of our actions have consequences.

Q: What is the goal of Theravāda Buddhism?

A: To break free from the cycle of *Samsāra*.

Q: What do Buddhists follow to achieve Nibbāna?

A: They follow the teachings of the Buddha.

Q: In Theravāda, what is the concept of *Samsāra*?

A: It is that there is a cycle of birth, death, and rebirth.



How does the cycle of rebirth work?

Kamma means our actions, and it comes from Ignorance — not knowing the truth. Because of Kamma, we are born and die again and again.

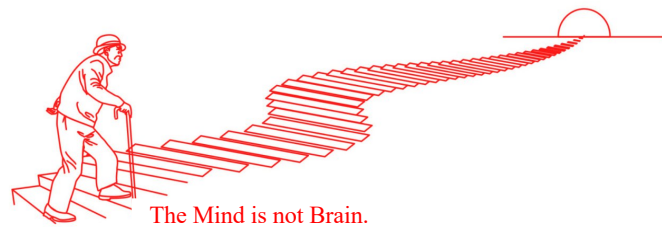
This cycle is called *Paṭicca Samuppāda* — Dependent Arising. It shows how life, suffering, and rebirth happen.

It starts with Ignorance, which leads to Actions (good or bad). Actions lead to Consciousness, which brings Mind and Body. Mind and Body give us the Six Senses — eye, ear, nose, tongue, body, and mind.

When our senses meet something, we have contact. Contact makes feelings — we might like it, dislike it, or not care much. Feelings can make us want something — that’s craving. Craving makes us hold on — that’s attachment.

Attachment makes us do actions (kamma), which leads to birth. Birth means one day there will be old age and death.

If there is a cause, there is an effect. When Ignorance ends, the cycle ends. Then the mind reaches Nibbāna — the peaceful end of the Wheel of Life. □



Can you prove life after death?

Some people wonder: Do we live again after we die or is that the end? Scientists can't prove heaven exists, and there's no way to prove that everything simply ends when we die. But there is some surprising evidence that points to rebirth.

The Division of Perceptual Studies at the University of Virginia is one of the top research teams in the world. They explore unusual things that most scientists don't fully understand.

They study how the mind and body are connected and whether our thoughts and awareness can continue after we die, including looking at people who have near-death experiences.

The team investigates children all over the world who remember past lives and studies how the mind and body work together. They said the mind is not the brain. After more than 50 years of research, the scientists believe that life continues after death.

The Buddha explained that this cycle works like a chain. One thing causes the next.

- (1) Ignorance (not knowing the truth) is the first link. It blocks our clear understanding of life. (2) Because of ignorance, we create actions (good or bad).
- (3) These actions cause rebirth-consciousness – the mind that starts a new life. (4) With this mind comes mind and body. (5) With mind and body, we have six senses – eyes, ears, nose, tongue, body, and mind. (6) Because we have senses, we make contact with the world. (7) Contact leads to feelings (happy, unhappy, or neutral).
- (8) Feelings bring craving – wanting things or wanting things to go away. (9) Craving leads to clinging (holding tightly to things, ideas, or people). (10) Clinging causes more actions (kamma) that create future lives.
- (11) These actions cause birth (Upapatti bhava). (12) Birth leads to old age and death, and with them come sorrow, pain, and despair.

If you remove the cause, the effect will stop. When all of these links are broken, the cycle of suffering stops. This is Nibbāna – freedom from the endless cycle of birth and death.

The Buddha said that this process has no starting point we can find. But if ignorance is replaced with wisdom, the cycle ends, and there is peace. □

Q: What does Paṭiccasamuppāda mean?

A: It means: the 'Law of Dependent Origination.'

Q: What starts the cycle of suffering?
A: Ignorance – not knowing the four noble truths.
Q: How can the cycle stop?
A: By replacing ignorance with wisdom.



No soul can be found in the five aggregates.

How rebirth can continue without soul?

In Buddhism, rebirth does not need a eternal soul. Instead, it is like a flowing river — always moving, always changing.

Our mind is not one solid thing. In the blink of an eye, the mind makes billions of tiny moments. Each moment starts, stays a bit, and ends. Because they happen so fast, our thoughts feel smooth, like water flowing in a river.

Everything we do leaves a mark, known as Kamma (our actions). Just as seeds grow according to their nature, wholesome actions bring happiness and peace, while unkind or harmful actions lead to pain and suffering.

When a person dies, their body stops, but the mindstream keeps flowing, carrying all the kammic

force with it. This flow continues into a new life, shaped by past actions.

It's not the *same* person reborn, but not completely different either — just like a flame lighting a new candle, and also like a river that flows on: the water you see now is not the same as before, yet it is the same river.

Buddhism teaches that by deeply understanding this process and living with wisdom, compassion, and moral discipline, we can gradually free ourselves from the cycle of rebirth and attain true liberation. □

Q: Does Buddhism believe in a soul?
A: No. Buddhism says rebirth happens without a soul.
Q: Then how can rebirth happen?
A: It's like a river — always moving, always changing.
Q: What is our mind like?
A: Our mind is not solid. It's a stream of tiny moments — starts, stays a bit, and ends.
Q: What happens when we die?
A: The body stops, but the mindstream keeps flowing, carrying all the kamma with it.
Q: What happens to that mindstream?
A: It continues into a new life, shaped by past actions.
Q: Is it the same person reborn?
A: Not the same, not totally different — like one flame lighting a new candle.

Q: What happens when your mind is calm?

A: You become peaceful and happy.

Q: What happens when your mind is concentrated?

A: You get less distracted.

Q: Why do we Meditate?

A: To get rid of bad habit and develop good mental qualities.

Q: What happens if our mind is cool?

A: You make good decisions.



Samatha meditation leads to attain Jhānas.

What is Samatha meditation?

Samatha meditation is a type of meditation in Buddhism that helps people find peace and calmness in their minds. Just like how you take care of your body by eating healthy food and exercising, *Samatha* meditation is like taking care of your mind.

In *Samatha* meditation, you sit comfortably and focus your attention on one thing. It could be your breath, a specific word or phrase, or even a picture in your mind. The goal is to concentrate on that one thing and not let your mind wander to other thoughts.

And it's not only Buddhists who believe this. Even some famous scientists thought rebirth made sense. One compared it to a radio: the signal keeps going, but it needs a radio to play it again. In the same way, maybe our thoughts and feelings continue after death and "play again" in a new body.

Even though no one can be completely sure, there are strong reasons to think life might go on after death. □

Q: Can we live after we die?

A: Maybe! Some evidence suggests life can continue.

Q: Who studies this?

A: Scientists at the University of Virginia study minds and past lives.

Q: What do they look at?

A: Children who remember past lives and near-death experiences.

Q: Do only Buddhists believe in rebirth?

A: No, even some famous scientists think it's possible.

Q: Can we be 100 percent sure?

A: Not yet, but there are strong reasons to think life might continue.

Q: Is rebirth just a fairy tale?

A: No, there's real research.

Chapter VII

Calming the Mind

What is meditation?

Meditation is a way to keep the mind cool and calm, by concentrating on one object or contemplating on thoughts, feelings, and sensations. There are many ways to meditate. In our Dhamma Class, primarily we study *Ānāpānasati* and *Body scanning* meditation.

In *Ānāpānasati*, a natural focus is your own breath, which is always with you. If you simply keep feeling the breath as it comes in and as it goes out, the mind gets quieter and more peaceful. In Body scanning meditation, you scan your whole body from head to toe, from the front and the back.

The only trouble is, something will always take your attention away - maybe a noise .. or a pain in the knee .. but often your own mind is the problem, it is so full of useless stuff! Like a monkey jumping here and there, it is so hard to control.

To become the master of your mind, you need some lessons, enough time and a good place to learn how to practice. With enough practice, meditation helps to replace bad thoughts and feelings with happy ones. □

Q: What do you need to become the master of your mind?

A: Lessons, time, and a good place to learn how to meditate.

Q: What happens in Anapanasati meditation?

A: There is a natural focus on your own breath.

Q: What is Meditation?

A: It is way to keep the mind cool and calm.

Why do we meditate?

By learning how to control the mind, we start to get rid of negative habits and develop good mental qualities instead.

If your mind is Cool, you make good decisions, you don't get confused, you make less mistakes, you don't get angry or feel afraid, and you become more confident.

If your mind is Calm, you become peaceful and happy, you are less worried and frustrated, you don't get stressed about work or exams, you develop compassion and kindness, and you have more harmonious relationships.

If your mind is Concentrated, you get less distracted by useless things, you find it easier to focus and learn, you perform better in sports and games, you make better music and art, and you will be more trustworthy. □

Chapter VII Meditation Guides

Note for Students:

We will practice four kinds of meditation: (1) Breathing (Ānāpānasati), (2) Body Scanning, (3) Recollection of the Buddha (Buddhānussati), and (4) Mindfulness of the Body (Kāyagatāsati). Before each meditation, we will begin with a short *Guided Muscle Relaxation* to help us feel calm and ready. (This section is prepared especially for our online Dhamma Class.)

(1) Guided Muscle Relaxation Meditation

We are going to practice 'Guided Muscle Relaxation Meditation'. Before we begin, please straighten your body, center yourself in the middle of your device, put your hands together with the right on top of the left with your two thumbs connected and place them in your lap, then close your eyes.

Step One: When I say a group of muscle, focus on the group of muscles you hear and feel the tenseness in them. *Step Two:* Mentally relax those group of muscles. *Step Three:* Feel those muscles completely relaxed.

Let's start.

Your scalp muscles; all the muscles on your head .. are relaxed.
Your forehead and eyebrows .. are relaxed.
Your eyes, ears, nose, lips, and chin .. are relaxed.
Your neck and shoulders .. are relaxed.
Your arms, forearms, wrists, hands, and fingers .. are relaxed.

When you practice *Samatha* meditation regularly, it can make your mind feel more relaxed and less worried about things. It's like a way of giving your mind a little vacation from all the busyness and stress of everyday life that you are dealing with.

The more you practice *Samatha* meditation, the better you'll become at it. Just like when you learn to ride a bike, it might be challenging at first, but with time and practice, you get better and better!

Remember, it's okay if your mind wanders during meditation. The key is to gently bring your focus back to your chosen object of meditation without getting upset with yourself.

So, *Samatha* meditation is a wonderful tool for Buddhists (and anyone else who wants to try it!) to find inner peace and a sense of calmness in their hearts and minds. It's a beautiful way to take care of ourselves from the inside out. □

Q: What is a way to take care of your mind?

A: Samatha meditation.

Q: What is Samatha meditation?

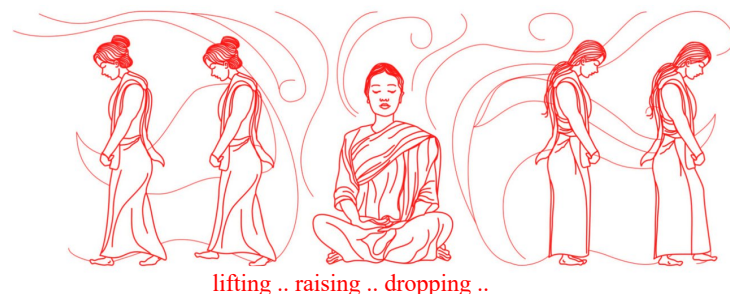
A: It is like a vacation for your mind!

Q: What is the goal of samatha meditation?

A: To concentrate on one thing.

Q: What do you do if your mind wanders during meditation?

A: You bring your mind back to the chosen object.



What is Vipassanā meditation?

Vipassanā meditation is another type of meditation in Buddhism, and it's a little different from Samatha meditation.

Vipassanā means 'insight' or 'seeing things as they really are.' When we practice Vipassana meditation, we learn to look at our thoughts, feelings, and sensations without getting too caught up in them. It's like being a curious observer of ourselves.

In *Vipassanā* meditation, we pay attention to everything happening inside us and around us. We notice our breath, how our body feels, and even our emotions. It's like watching a movie of our own thoughts and feelings!

The goal of *Vipassanā* meditation is to gain a deeper understanding of ourselves and to realize the nature of impermanence. We learn that everything in life is always changing, and we shouldn't cling too much to good things or feel too bad about the bad things. It helps us find balance and peace in our hearts.

Just like Samatha meditation, *Vipassanā* meditation takes practice. It's okay if our minds wander or if we find it tricky at first. The more we do it, the better we become. You may take a little bit time.

Both Samatha and *Vipassanā* meditations are essential in Buddhism. They help people grow, be kinder to others, and find happiness within themselves. It's like exercising our minds to make them stronger and healthier!

So, *Vipassanā* meditation is like taking a special journey within ourselves to understand who we are and how we can make the world a better place. It's a beautiful way to explore our hearts and minds! □

Q: What does 'Vipassan' mean?

A: It means 'insight' or 'seeing things as they really are.'

Q: What do we do in Vipassanā meditation?

A: We watch our thoughts, feelings, and sensations, just like a curious observer.

Q: Why do people practice Vipassanā meditation?

A: To understand themselves better, and find peace in their hearts.

Q: How is Vipassanā different from Samatha meditation?

A: Samatha calms the mind, while Vipassanā helps us understand and see things clearly.

Once the image of the Buddha becomes clear in your mind, focus on the meaning of *Araham* as 'worthy of special offerings.' Then, continue to mentally recite and contemplate the following two meanings of *Araham*:

He has completely abandoned all defilements.
He does not commit any misdeed, even in secret.

After doing that you can move your thumb to the next prayer bead or fold one finger, then you can start again.

Have the image of the Buddha in your mind and when it is clear, think the meaning of *Araham* in your mind and keep saying 2 meanings of *Araham* and move slowly to the next bead or fold another finger.

It is important to focus on the meaning of *Araham*, the image of the *Buddha*, and the *understanding*. That is why you shouldn't rush and instead take your time and focus. □

(After 2 minutes): We are now done meditating.



Bhāvehi Buddhānussatiṃ, bhāvanānaṃ mamuttaram.
Practice *Buddhānussati*, the supreme form of meditation.

Your chest and upper back .. are relaxed.
Your Abdomen and lower back .. are relaxed.
Your hips and thighs .. are relaxed.
Your knees and legs .. are relaxed.
Your ankles, feet, and toes .. are relaxed.

Now your whole body from head to toe fully relaxed. □

(2) Ānāpāna.sati Meditation

We are going to advance to *Ānāpāna.sati* Meditation.
You are going to focus on your breath.

When you breathe in, a puff of air touches the tip of your nose. Make yourself aware of the touch. When you breathe out, a slightly warmer puff of air touches the tip of your nose. Make yourself aware of the touch. We are going to practice counting technique with each cycle of in breath and out breath.

You will count from 1 to 8. And do not let your mind wander. If your mind wanders out, start counting from # 1 again. We are first going to practice together ..

Breath in .. aware of the touch ..

breath out .. aware of the touch – 1

(Keep going till 8) .. 2 .. 3 .. 4 .. 5 .. 6 .. 7 .. 8

Now go back to 1, and start counting on your own ..
(2 Minutes meditation). We are now done meditating. □

(3) Body Scanning Meditation

Now we are going to advance to Body scanning meditation. Imagine you are holding a scanner in your hand. You are going to scan your whole body from head to toe, and from the front and the back.

Let's start at the top of our head. Scan down slowly inch by inch, muscle by muscle, feeling the smooth flow of positive energy, and opening all the energy channels.

If you run into any area of the block, focus on that area and mentally relax that area. *(After about 30 seconds)*

Try to scan through that area again. You will notice that the area is now open. Scan down further till you get to the tip of your toes. Now, you are going to scan your back. Start from your heels, scanning upward ..

back of your legs ..
back of your knees ..
back of your thighs ..
back of your hips ..
your lower back ..
your upper back ..

back of your shoulders ..
back of your neck ..
back of your head and the top of your head.

Now you have successfully finished one cycle of body scanning meditation. Now you are going to practice another cycle on your own.

(Pause for 2 minutes, Leader - practice 3 cycles on your own.)

Once all the energy channels are open, your body will feel very light. It will feel as if you are riding on a calm ocean wave. We are now done meditating. □

(4) Buddhānussati Meditation

(Payer Bead Counting)

We are going to advance to *Buddhānussati* Meditation on one of the 9 virtues of the Buddha. The virtue we are focusing on today is *Arahāṃ*, meaning 'worthy of special offerings.'

We're going to practice using prayer beads to count. Before we start, please get your prayer beads ready. If you don't have any, you can use your fingers instead.

For meditation with the beads, first hold it in your right hand and place your thumb between the first bead near the head of the bead. Then, close your eyes and focus on the image of the Buddha.

In the *Metta Sutta*, the Buddha taught three trainings:

1. *Virtue* – Be kind and do no harm in 15 ways.
2. *Concentration* – Keep your mind calm with Metta meditation in 2 basic ways.
3. *Wisdom* – Understand life clearly and let go of wrong ideas (last verse).

For Metta meditation, the Buddha taught two ways to practice:

1. *Specified (Odhisa) Metta* – Sending loving-kindness to certain groups of beings. Example:
May all beings, weak or strong, be well.
2. *Unspecified (Anodhisa) Metta* – Sending loving-kindness to everyone, without dividing into groups. Examples:
May no one deceive another.
May no one look down on anyone.
May no one stay angry.
May no one wish harm to anyone.

Both ways help us grow a heart full of kindness toward all living beings, everywhere. □

Q: Why did the monks feel uneasy in the forest?

A: Because invisible beings scare them.

Q: What did the Buddha tell the monk?

A: To use Loving-kindness (Metta).

Q: What happened when the monks use Metta?

A: The beings became friendly, and the monks could meditate in peace.

(5) *Kāyagatā.sati Meditation*

We are going to advance to *Kāya.gatā.sati* Meditation. You are going to focus on the first 5 of your 32 bodily parts. They are: *kesā* = head-hair, *lomā* = body-hair, *nakhā* = nails, *dantā* = teeth, and *taco* = skin.

Before we start, please close your eyes. Everyone please close your eyes. And focus on *kesā* which is head-hair. In your mind if you are unable to say it in Pāli say it in English (head-hair).

Let's do it together. In your mind say head-hair and focus the area for 5 seconds. Then move onto another body part, *lomā* or body-hair. In your mind say body-hair and focus on the area for 5 seconds.

Then move to the next bodily part, *nakhā* or nails. In your mind say it and focus on the area for 5 seconds. Then move to the next bodily part, *dantā* or teeth. In your mind say it and focus on that area for 5 seconds.

Then move to the next bodily part, *taco* or skin. In your mind say it and focus on area for 5 seconds. Repeat the steps 5 more rounds yourself. □

(After 2 mins): We are now done meditating.

(6) The Chant of Mettā

The Chant of Mettā, also called the *Mettā Prayer or Loving-Kindness Meditation*, is a special Buddhist practice that helps us grow love and compassion for ourselves and for others. It's like sending warm wishes and peaceful thoughts to everyone!

The chant goes like this:

May all beings be free from enmity and danger.
 May they be free from mental suffering
 May they be free from physical suffering
 May they take care of themselves happily.

When we practice the Chant of Metta, begin by directing it toward yourself first. Then, focus on those close to us — our parents, relatives, friends, teachers, and Dhamma friends — and you may recite the four Mettā wishes mentioned above, either silently in your mind or aloud.

Next, we can spread our kind thoughts to more and more people, even those we don't know. Metta helps fill the world around us with love and compassion.

So the Chant of Metta is a simple, beautiful way to make the world a happier place! □

Q: What is the Chant of Metta?

A: It's to send loving-kindness to ourselves and others.

Q: Who do we send loving wishes to first?

A: We start with ourselves, then to family, friends, teachers, and more people.

Q: Can we send Metta to people we don't know?

A: Yes! We can send kindness to everyone, everywhere.

Q: Why do we practice the Chant of Metta?

A: It helps fill the world with love and peace.



Meditation is part of my daily routine.

(7) The Chant of Metta Sutta

Once, 500 monks went to a forest to meditate. After some days, invisible beings there tried to scare them away with strange noises and shapes. The monks felt uneasy and went back to tell the Buddha.

The Buddha said, 'Return to the forest with the greatest protection — loving-kindness (Metta).' He taught them the *Metta Sutta*.

The monks went back and sent kind thoughts to all beings who had scared them. The beings felt the monks' kindness, became friendly, and stopped disturbing them. The monks could meditate in peace, and by the end of the rainy season, all 500 became enlightened.

Loving-kindness brings many blessings: sleeping well, happy dreams, waking with joy, being loved by people and heavenly beings, staying safe, having a calm mind, a bright face, and even a peaceful passing.



Sumittā, the daughter of a wealthy man, shared five of eight lotus flowers she had brought with Bodhisatta Sumedha to offer to the Buddha Dīpaṅkara.

What is Pāramī?

Pāramīs are ten special qualities that Buddhists try to grow in their hearts. They help people become kinder, wiser, and happier. The word ‘Pāramī’ means ‘perfection’ or ‘going beyond.’ The Great Bodhisattas, the Buddhas-to-be, practice these qualities fully.

The ten Pāramīs are:

- (1) Generosity (Dāna): Sharing and helping others.
- (2) Morality (Sīla): Being good, honest, and not hurting anyone.
- (3) Renunciation (Nekkhamma): Being happy with letting go of wants.
- (4) Wisdom (Paññā): Understanding things clearly and learning from life.
- (5) Energy (Vīriya): Trying hard and not giving up.
- (6) Patience (Khantī): Staying calm, even when things are hard.
- (7) Truthfulness (Sacca): Always being honest.

Chapter IX Practices for Lasting Joy

Maṅgala Sutta

Long ago, people argued for 12 years about what ‘Maṅgala’ — true blessings — really meant. Some said good eyesight, others said good hearing or smart thinking. Even heavenly beings didn’t know.

When the Buddha lived at Jetavana Monastery, a Deva asked him. The Buddha taught 38 real blessings — steps for a happy, peaceful life.

Some blessings are: Be with good friends and avoid bad company. Respect those who deserve honor. Live in a peaceful place and remember your good deeds. Learn, train your skills, and speak kindly.

Care for parents, support your family, and work honestly. Be generous, kind, and do no harm. Avoid bad habits and be mindful. Be humble, content, and listen to the Dhamma.

Spend time with wise people and talk about the Dhamma. Live simply, understand the Four Noble Truths, and aim for Nibbāna.

Following these brings a heart that is peaceful, pure, and free from sorrow. □

Q: Why did people long ago argue about 'Maṅgala'?

A: They couldn't agree — some said good eyesight, others good hearing, or smart thinking.

Q: Who explained true blessings?

A: The Buddha, when a heavenly being (Deva) asked him.

Q: Name some blessings the Buddha taught.

A: Good friends, respect, peaceful living, remembering good deeds, learning, and kind speech.

Q: Why care for parents and support family?

A: It shows love, respect, and keeps the home happy.

Q: What if we follow all the Buddha's blessings?

A: Our hearts will be peaceful, pure, and free from sadness.



goodwill, caring, cheerfulness, calmness

Four Brahmavihāras

In Buddhism, *Brahmavihāra* means a super-great way of thinking and feeling. 'Brahma' means 'super great' and 'vihāra' means 'the way you live.' It's like having a kindness superpower that makes the world better!

Think of them as four magical treasures in your heart:

(1) *Loving-kindness (Mettā)* – Wishing happiness and safety for yourself and everyone, like warm sunshine you share with all.

(2) *Compassion (Karunā)* – Caring for people who are sad or hurt and wanting to help them feel better.

(3) *Joy for Others (Muditā)* – Feeling happy when good things happen to others, like cheering for a friend's win.

(4) *Balance (Upekkhā)* – Treating everyone fairly, staying calm, and not playing favorites.

When you use these four treasures, you become like a kindness hero — making the world brighter for everyone. □

Q: What is Loving-kindness (Mettā)?

A: Wishing happiness and safety for everyone, like giving sunshine from your heart.

Q: What is Compassion (Karunā)?

A: Caring for those who are hurt or sad, and wanting to help them feel better.

Q: What is Joy for Others (Muditā)?

A: Feeling happy when something good happens to someone else.

Q: What is Balance (Upekkhā)?

A: Staying calm and fair, and treating everyone equally.

In Buddhist scriptures, it is stated that those who offer flowers will attain five benefits: possessing a beautiful and pure appearance, having a fragrant body that spreads a pleasant aroma, being loved by gods and humans, achieving fame, and experiencing physical and mental happiness.

It also reminds them of life's impermanence, shows respect to the Buddha, and encourages appreciation for beauty. □

Q: Why do Buddhists offer flowers to the Buddha?

A: To show respect and love.

Q: What do flowers teach us?

A: Life is beautiful but changes.

Q: What good habit do we practice by giving flowers?

A: Generosity and kindness.

Q: What can offering flowers bring?

A: Happiness and good fortune.



Offering water brings ten benefits.

Offering water to Buddha statue

Water is a symbol of purity and clarity. When Buddhists offer water, it represents their intention to purify their own minds and hearts. They believe that by offering water, they can cleanse any negative thoughts

(8) Determination (Adhiṭṭhāna): Sticking to your goals with strong will.

(9) Loving-Kindness (Mettā): Being caring and loving to everyone.

(10) Equanimity (Upekkhā): Staying balanced, not too happy or sad about things.

Buddhists practice these qualities like training in a sport or music. They believe it brings happiness, peace, and helps reach enlightenment, the highest goal. □

Q: What does 'Pāramī' mean?

A: It means 'perfection' or 'going beyond.'

Q: How many Pāramīs are there?

A: There are ten Pāramīs.

Q: What is generosity (Dāna)?

A: Sharing and helping others.

Q: What does patience (Khantī) help us do?

A: Stay calm, even when things are hard.

Q: Why do Buddhists practice Pāramīs?

A: To become kinder, wiser, happier, and peaceful.

Q: What is the highest goal in Buddhism?

A: Enlightenment.

Chapter X

Offerings to the Buddha

Offering light to the Buddha Statue

Buddhists offer light to the Buddha statue as a way to show respect and gratitude to the Buddha. The light represents wisdom, enlightenment, and the teachings of the Buddha. Just like a lamp brightens up a dark room, offering light symbolizes the desire to eliminate ignorance and bring clarity and understanding into our lives.

When Buddhists offer light to the Buddha statue, it's also a way of expressing their devotion and showing their commitment to following the Buddha's teachings. It's like saying, 'I appreciate your guidance, and I am dedicated to learning and practicing what you taught.'

The light can come in different forms, such as oil lamps, candles, or even electric lights. In the *Apadāna* scripture, it is stated that one who offers light to the Buddha and the Saṅgha will attain three benefits: noble lineage, a beautiful and well-formed body, and the possession of great wisdom.

So, offering light to the Buddha statue is a beautiful way for Buddhists to pay homage to the Buddha, seek wisdom, and remind themselves of the path towards inner peace. □

Q: Why do Buddhists offer light to the Buddha statue?

A: To show respect and gratitude to the Buddha.

Q: What does the light symbolize?

A: It stands for wisdom and getting rid of ignorance, like a lamp brightening a dark room.

Q: What kinds of lights can be offered?

A: Candles, oil lamps, or even electric lights.

Q: What benefits are mentioned in the scriptures for offering light?

A: Noble lineage, a beautiful body, and great wisdom.



Offering flowers brings you five benefits.

Offering flowers to the Buddha Statue

Buddhists offer flowers to the Buddha statue for a few special reasons. Flowers are beautiful and they symbolize the beauty and impermanence of life. Buddhists believe that everything in the world is always changing, just like flowers that bloom and eventually wither away.

When Buddhists offer flowers to the Buddha statue, it reminds them to appreciate the beauty around them, but also to understand that beauty doesn't last forever. It teaches them to enjoy and cherish the present moment because it will not last forever.

Offering flowers is a way to practice generosity, an important Buddhist virtue. By giving flowers, Buddhists cultivate selflessness and a spirit of giving.

These include having a naturally fragrant body, gaining many friends and helpers, becoming well-known, and developing seven kinds of wisdom: swift, sharp, vast like the earth, joyful, deep, boundless, and ever-quick. □

Q: Why offer perfume to the Buddha?

A: To honor the Buddha's pure morality.

Q: Does the statue use perfume?

A: No, it's a symbol of his goodness.

Q: What does perfume remind us of?

A: The Buddha's teachings bring peace and joy.

Q: What blessings come from offering perfume?

A: A fragrant body, many friends, and wisdom.



Although Buddhists bow to a statue, they are not worshipping the statue itself.

Do Buddhists Worship Statues?

Buddhists do not worship statues the way some people might worship a god. The main goal in Buddhism is not about idols, but about following the Buddha's teachings.

Statues of the Buddha are often found in temples and homes. They are reminders of the Buddha's wisdom, kindness, and peace. Looking at them helps Buddhists remember to practice these good qualities.

or actions and cultivate positive qualities like kindness, compassion, and wisdom.

The act of offering water is also a way to express gratitude to the Buddha for his teachings. Buddhists believe that the Buddha's teachings can lead them to find inner peace and happiness. So by offering water, they are showing appreciation for the Buddha's wisdom and guidance.

In the Buddhist scriptures, it is said that one who offers water will attain ten benefits: fame, purity, a large retinue, freedom from hunger, freedom from thirst, cleanliness, beauty, wealth and happiness, great strength, and wisdom.

It's important to remember that offering water or any other items to the Buddha statue is not about worshipping the statue itself. Instead, it is a way for Buddhists to connect with the qualities of the Buddha and to cultivate positive qualities in themselves. □

Q: Why do Buddhists offer water?

A: To show purity and clear minds.

Q: Does water help them think good thoughts?

A: Yes, it helps them be kind and wise.

Q: Is the statue drinking the water?

A: No, it's a way to honor the Buddha.

Q: Can offering water make life better?

A: Yes, it brings happiness and wisdom.



If you give someone food, you give them five gifts.

Offering Food to the Buddha Statue

Offering food to the Buddha statue is like giving a gift to someone you love and respect. It's a way of saying 'thank you' to the Buddha for his teachings.

Buddhists also believe in something called *merit*. Merit means the good energy you create when you do kind and generous things. When you offer food or other items to the Buddha, you create good *kamma* that can bring blessings and happiness to your life.

The Buddha once said: 'If you give someone food, you give them five gifts — life, beauty, happiness, strength, and wisdom.'

By giving life, you will enjoy life.
By giving beauty, you will enjoy beauty.
By giving happiness, you will enjoy happiness.
By giving strength, you will enjoy strength.
By giving wisdom, you will enjoy wisdom.'

So, offering food to the Buddha statue is not just about the food itself. It's a loving and respectful way to thank the Buddha and to fill your heart with kindness, goodness, and happiness. □

Q: Why do Buddhists offer food to the Buddha statue?

A: To show love, respect, and say "thank you" for his teachings.

Q: What is 'merit'?

A: It's the good energy you get from doing kind and generous things.

Q: What did the Buddha say when you offer food?

A: Life, beauty, happiness, strength, and wisdom.

Q: How does offering food make you feel?

A: It fills your heart with kindness and happiness.



Offering perfumes brings you ten special blessings.

Offering Perfume to the Buddha Statue

Buddhists sometimes offer perfumes to the Buddha statue. Of course, the statue itself doesn't use perfume. Instead, the perfume stands for something very special — the pure and wonderful morality (*Sīla*) of the Buddha.

Perfume smells nice, doesn't it? In the same way, the Buddha's moral conduct is pure and pleasant for the whole world.

Perfumes are also used to make the surroundings fresh and beautiful. When Buddhists offer perfumes, they help create a peaceful and pleasant place around the statue. This reminds everyone of the calm and lovely world that the Buddha's teachings encourage.

In a Buddhist scripture called the *Apadāna*, it says that those who offer perfumes to the Buddha will receive ten special blessings.

It's important to remember that Buddhism teaches us to be kind, compassionate, and understanding towards all beings, including Devas. Whether they are Devas or humans, all living beings deserve love and respect. □

Q: What is a Deva?

A: Deva is a magical and shining being in Buddhism.

Q: Where do Devas live?

A: They live in happy and beautiful heavenly worlds called Devalokas.

Q: Are Devas gods?

A: No, they are not gods. They are special beings with long lives and powers.

Q: Do Devas live forever?

A: No, when their good kamma ends, they are reborn like everyone else.

Q: What does Buddhism teach about Devas?

A: Buddhism teaches us to be kind and respectful to all beings, even Devas.



Devas indulge in sensual pleasures.

Although Buddhists bow, offer flowers, or light incense in front of a statue, they are not worshipping the statue itself. They are showing respect and gratitude for the Buddha and his teachings. These actions also help Buddhists develop humility and mindfulness.

The most important part of Buddhism is practicing the teachings — like kindness, wisdom, meditation, and mindfulness — so that one can find freedom from suffering. □

Q: Do Buddhists worship Buddha statues?

A: No, Buddhists don't worship statues like a god. The statues are reminders of the Buddha's teachings.

Q: Why do Buddhists have Buddha statues in temples and homes?

A: The statues remind people of the Buddha's wisdom, kindness, and peace.

Q: Why do Buddhists bow, offer flowers, or light incense in front of a statue?

A: They are showing respect and thanks for the Buddha and his teachings, not the statue itself.

Q: What is the most important part of Buddhism?

A: Practicing the Buddha's teachings — like kindness, wisdom, meditation, and mindfulness — to be free from suffering.

Buddha statues in temples

While you may see statues or images in Buddhist temples, Buddhists don't worship them like gods. Buddhism is mainly about improving the mind — practicing kindness, wisdom, and understanding.

Buddha statues remind us of his teachings. They help people stay calm and focus during meditation. The statues are not magical or gods. They are tools to help us be kind and grow inside.

Buddhism also teaches that everything changes and nothing lasts forever. So even the statues are not seen as permanent by themselves.

Some Buddhist traditions may use statues in different ways. Some may bow or offer flowers — not because they believe the statue is a god, but to show respect for the teachings. So, while it may look like worship from the outside, it's more about respect, reflection, and mindfulness. □

Q: Do Buddhists worship statues?

A: No, they respect them as reminders of the Buddha's teachings.

Q: Why do Buddhists bow to Buddha statues?

A: To show respect and to remember to be kind, calm, and wise.

Q: Are Buddha statues considered magical?

A: No, they are not magical — they help people focus and reflect.

Chapter XI Some Buddhist Believes

What is Deva in Buddhism?

In Buddhism, a 'Deva' (pronounced like 'day-vah') is a special and magical being. Deva is a Pāli word, and it means 'shining one' or 'divine being.'

Devas, in Buddhism, are celestial beings similar to angels in other religions, but they are not gods. They dwell in heavenly realms known as *Deva Lokas*, which are filled with beauty, joy, and abundance. They also indulge in sensual pleasures.

Devas are different from humans because they have very long lives and amazing powers. They also enjoy a lot of pleasure and happiness in their heavenly homes. However, just like everything in life, their lives are not forever, and when their good kamma (positive actions) runs out, they may be reborn in different forms, like humans or other beings.

In Buddhism, it is believed that the Devas, like all beings, are still subject to the cycle of birth, death, and rebirth, which is called 'Saṃsāra.' So, the main goal in Buddhism is to achieve enlightenment or Nibbāna, where one is freed from this cycle and attains ultimate peace and liberation.

kind life, people can improve their future and move away from being born in unhappy places like Niraya.

It's essential to treat others with kindness and be a good person, and you'll create a positive future for yourself and those around you! □

Q: What is Niraya?

A: It's like a very unhappy place, sometimes called 'hell,' in Buddhism.

Q: Do people stay there forever?

A: No, it's only temporary.

Q: Why might someone go there?

A: For doing very hurtful or harmful things.

Q: How can we avoid it?

A: Be kind, do good deeds, and help others.

The Four Woeful States

The four woeful states in Theravāda Buddhism are:

Hell (Niraya): It is a very unpleasant and painful realm where beings suffer greatly due to their bad actions and harmful intentions.

Hungry Ghosts (Peta): Beings in this state are always hungry and thirsty but can never find enough to eat or drink. They are always dissatisfied and live in constant craving and want.



Māra came riding a giant elephant with an army of magical beings to scare the Buddha.

Who is Māra in Buddhism?

Māra is a powerful spirit who tries to keep people from becoming wise and free from defilements. He is the ruler of a heavenly world where beings enjoy many pleasures, and he doesn't like it when they leave that world to seek enlightenment.

When Siddhattha (the Buddha-to-be) sat under the Bodhi Tree, ready to awaken, Māra came riding a giant elephant with an army of magical beings to scare him. But Siddhattha stayed calm and peaceful. Māra's power faded, and he went away.

In the Theravāda tradition, Māra stayed the same until the Buddha passed away.

Some later stories say that after the Buddha's time, Māra became good. In one tale, the Arahant Upagutta subdued Māra and put an end to his mischief. After that, Māra became a follower of the Buddha and even promised that, far in the future, he would become a Buddha.

In the autobiography of the late *Sunlun Sayadaw*, a famous meditation teacher and known as an Arahant, it is said that the Sayadaw once called Māra 'a great and noble being.' Since everything changes, maybe even Māra has grown wise by now. □

Q: Who is Māra?

A: A spirit who tries to block wisdom and freedom.

Q: What did Māra do under the Bodhi Tree?

A: He came with an elephant and army to scare ascetic Gotama.

Q: How did ascetic Gotama respond?

A: He stayed calm until Māra left.

Q: Can Māra change?

A: Some stories say he became good.



The Brahmās don't enjoy any sensual pleasures.

What is Brahmā in Buddhism?

In Buddhism, Brahmā is a very powerful heavenly being — one of the highest kinds of gods. These gods, called deities, live in special worlds filled with beauty and peace.

People who practice calm meditation (called *Samatha*) and reach deep stages of concentration (called *Jhānas*) can be reborn in the Brahmā worlds. There, they live in great *Jhānas* happiness, but without any sensual pleasures like sights, sounds, or tastes.

In Theravāda Buddhism, there are 20 Brahmā realms. They are of two main kinds: (1) *With form* (where beings still have a kind of fine body), and (2) *Without form* (where beings exist only as pure mind).

Beings in these realms live for a very long time, filled with kindness, compassion, joy for others, and calm balance (*equanimity*). □

Q: Who is Brahmā in Buddhism?

A: A very powerful heavenly god.

Q: Where does Brahmā live?

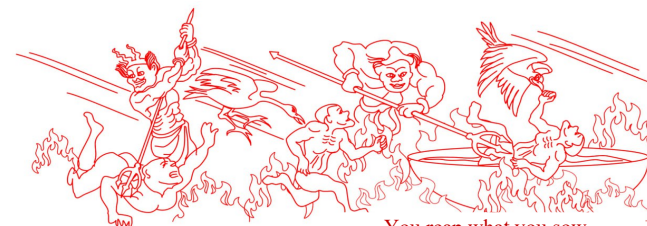
A: In peaceful, beautiful worlds.

Q: How can someone go to Brahmā's world?

A: By deep calm meditation.

Q: What is special about Brahmā's world?

A: No sights, sounds, or tastes — only peace in Jhāna.



You reap what you sow.

What is Niraya in Buddhism?

In Buddhism, Niraya is a very unpleasant place. It's also known as 'hell,' but it's not a place where you get punished forever.

Buddhism teaches about the cycle of life, death, and rebirth, called *Samsāra*. Niraya is one of the unhappy places someone might be reborn into if they have done very hurtful or harmful things in past lives. It's like a temporary stop where they experience the results of their unkind actions.

But the good news is that everyone has the chance to change and do better. By doing good deeds, and living a

Q: What are the Three Jewels in Buddhism?

A: They are the Buddha, the Dhamma (teachings), and the Sangha (community).

Q: Is the Buddha a god?

A: No. The Buddha was a human being who became enlightened.

Q: What did the Buddha teach people to do?

A: He taught people to take responsibility for their own actions.

Q: Does Buddhism have a bible?

A: No. Instead, it has many holy books called the Tipiṭaka (Three Baskets) or Pañca Nikāya (Five Collections).

Basic Buddhism 2

Buddhists believe in kamma, the law of cause and effect. Kamma is a fair and just rule. It is like a boomerang. Every action and every thought we have, good or bad, will come back to us in the future. We have a choice to create new kamma by what we say, do, and think. Intention is a major part of kamma.

If we accidentally step on an ant, we do not make negative *kamma*. However, if we intend to kill the ant, negative kamma is created. Buddhists see themselves as part of nature, not apart from it. They do not kill animals or use insecticides or pesticides.

Animals (Tiracchāna): This state refers to being reborn as an animal, where beings experience a lot of suffering due to their lack of freedom and intelligence.

Titans (Asurakāya): In this state, beings are constantly engaged in battles and conflicts. They have a lot of anger and aggression, leading to a life of struggle and violence.

These states are considered woeful because beings in these realms experience a lot of pain, and suffering.

Buddhism teaches that these states don't last forever and can be overcome by being kind, wise, and doing good deeds. □

Q: What is Hell?

A: A place of great pain for bad actions.

Q: Who are Hungry Ghosts?

A: Beings always hungry and never satisfied.

Q: What is the Animal state?

A: Being born as an animal with suffering.

Q: Who are Titans (Asuras)?

A: Beings always fighting and angry.



Evil-doers will be reborn in one of the four woeful states.

What is a Peta in Buddhism?

In Buddhism, a Peta is like a ghost or spirit. Some people, when they die, might become Petas if they were too attached to their things or family.

They suffer from endless hunger, thirst, and pain. They wander in places like forests, swamps, and cemeteries. Most of the time, humans cannot see them, but sometimes they show themselves or can be seen by those with special spiritual vision.

They also have a lot of cravings — they want things, but can't get them easily. But Petas can feel better if their family does good deeds and shares the merit (puñña) with them.

If Petas get enough merit, they might be reborn in a better place. You can think of Petas like friendly cartoon ghosts, hoping to feel peace and move on to a happier life. □

Q: What is a Peta?

A: A Peta is like a ghost who feels hungry or sad.

Q: Why do people become Petas?

A: They become Petas if they were too attached to their family and properties when they died.

Q: Can we help Petas?

A: Yes! We can do good deeds and share merit with them.

Q: What happens when Petas get merit?

A: They might be reborn in a happier place.

Chapter XII Summary - Buddhism

Basic Buddhism 1

Buddhism isn't just about believing something — it's about how we live and what we do. The first step to becoming a Buddhist is taking refuge in the Three Jewels. This means we choose to follow them. By doing this, we begin walking on the Buddhist path.

The Three Jewels are the Buddha, the Dhamma and the Sangha. They are called jewels because they are the most precious things to Buddhists. A Buddha is not a god. Buddhists do not believe that the Buddha is a god. They believe he was a human being who became enlightened, understanding life in the deepest way possible.

The Buddha told people not to worship him, but to take responsibility for their own lives and actions. He did not speak of a creator, but of a wonderful force of kammic energy that links all beings together from time without beginning.

Buddhism does not have a bible, but many holy books. We call them by two ways: the Tipiṭaka (Three Baskets) or Pañca Nikāya (Five Colledtions). □

Q: What does 'Theravāda' mean?

A: It means 'Way of the Elders,' because it follows the Buddha's original teachings.

Q: What do Theravāda Buddhists practice?

A: They practice Vipassana meditation — being mindful and seeing things clearly.

Q: What is the goal in Theravāda Buddhism?

A: The goal is to become an Arahant — someone fully awakened and free from rebirth.

Q: Where is Theravāda Buddhism practiced today?

A: Mostly in Sri Lanka, Thailand, Myanmar, Cambodia, and Laos.

Women in Buddhism

Long ago, women were often treated unfairly. Many thought men were more important. In some religions, women could not have right to read their holy books, to pray in their temples, or join special ceremonies. Families often wanted sons more than daughters.

The Buddha was different. He said women and men are equal in spiritual life. He allowed women to become nuns, study the Dhamma, and they reached enlightenment. He taught that daughters are as valuable as sons. Husbands and wives should respect, care for, and be faithful to each other.

Buddhists believe in rebirth, that each of us has many lives. The same way there is yesterday, today and tomorrow, we also have past lives, a present life and future lives. We are born, grow old, die, and then are reborn again. This cycle is called the Wheel of Rebirth or Samsāra.

Actions in one life are likely to affect what we become in future lives. Buddhists say that this cycle can be broken by making kind and wise decisions in everything that we do and say. We can eventually become enlightened and reach a state of perfect peace. □

Q: What is Kamma?

A: It is the law of cause and effect.

Q: What does the Buddhas see themselves as.

A: Part of nature.

Q: What will affect our future life?

A: Our actions in our past life.

Q: What do Buddhists believe in?

A: Kamma & Rebirth.

Basic Buddhism 3

Respecting parents and family is very important in Buddhism. After becoming enlightened, the Buddha went back to teach his family, bringing them peace. When his father was old and sick, the Buddha cared for him.

The Buddha also taught that everyone is equal. He was the first to allow women and even “untouchables” to become monks and nuns. His aunt Pajāpati Gotamī and other relatives were the first Buddhist nuns.

Monks and nuns live with the help of kind people. They go on alms rounds, quietly receiving food in their bowls. This is not begging, but a way for people to do good deeds.

By supporting monks and nuns, laypeople help keep the Buddha’s teachings alive. Both sides support each other and share in the blessings. ▢

Q: Why did the Buddha go back to his family after enlightenment?

A: To teach them the Dhamma and bring them peace and happiness.

Q: Who was the first Buddhist nun?

A: The Buddha’s aunt, Pajāpati Gotamī.

Q: Why do monks and nuns go on alms rounds?

A: To receive food quietly from kind people and give them a chance to do good deeds.

Q: How do laypeople and monks help each other?

A: Laypeople give food and support, and monks share the Buddha’s teachings.



Monks go on alms round in the morning.

What is Theravāda Buddhism?

Theravāda means ‘Way of the Elders’ because it closely follows the Buddha’s original teachings. It is the oldest form of Buddhism.

It teaches that each person must work hard to gain enlightenment and freedom from suffering. The main practice is Vipassana meditation — being mindful and seeing things clearly.

Theravāda Buddhists study the *Pali Canon* (Tipiṭaka or Pañca Nikāya), the earliest collection of the Buddha’s teachings. Their goal is to become an Arahant — one who is fully awakened and freed from *Samsāra*, the cycle of rebirth.

Monks and nuns play a central role. They dedicate their lives to learning, practicing, and teaching the Dhamma. People support them with respect and offerings, and in return they share wisdom with the community.

Theravāda does not treat the Buddha as a god, but as a wise teacher who showed the path to freedom.

Today, it is mainly practiced in Sri Lanka, Thailand, Myanmar, Cambodia, and Laos. ▢

But Buddhism is also more than just a religion. Some people see it as a way of life or a way to think about the world. Unlike many religions, Buddhism doesn't focus on a god who created everything. Instead, it teaches people how to understand their own minds and how to reduce suffering by being kind, wise, and mindful.

So, while Buddhism can be a religion, it can also be a philosophy or a life practice. Different people and cultures may see it in different ways. ▢

Q: Is Buddhism a religion?

A: Yes, many people see it as a religion that teaches kindness and wisdom.

Q: Does Buddhism have a god?

A: No, it focuses on understanding the mind, not worshipping a god.

Q: What does Buddhism teach?

A: It teaches us to be kind, mindful, and live wisely.

Q: Can Buddhism be more than a religion?

A: Yes, some people see it as a way of life or philosophy.



The Buddha also understood women's struggles, like childbirth or moving into a new family after marriage. He encouraged kindness and fairness, not blame.

Many women became wise followers of the Buddha. He praised them and even said women could be wiser than men sometimes. The order of nuns spread to many countries, though in some places it faded because people weren't ready to accept women's freedom.

The Buddha taught that true freedom comes from training the mind — removing greed, anger, and ignorance. Both men and women can do this through meditation and wisdom. ▢

Q: Did the Buddha think men were more important than women?

A: No, he said men and women are equal in spiritual life.

Q: Could women become nuns and learn the Dhamma?

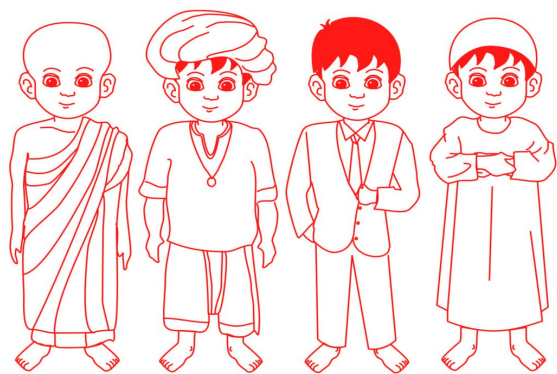
A: Yes, the Buddha allowed women to become nuns and practice to reach enlightenment.

Q: How did the Buddha say husbands and wives should treat each other?

A: With respect, care, and faithfulness.

Q: Who can find true freedom through meditation and wisdom?

A: Both men and women.



The world today needs more harmony.

Buddhism and Other Religions

Buddhism teaches us to respect all religions while following our own. We can love our own faith without insulting or hurting others.

The Buddha showed kindness to everyone, no matter their beliefs. He taught his followers to give food not only to monks but also to Brahmins and the poor. He never discriminated.

Buddhists have never spread their faith by force. The Buddha's message was simple: kindness, wisdom, and peace for all. When he sent out his first disciples, he said: 'Go to help many people. Teach what is good and what is harmful. Show them how to live peacefully.' He never asked them to convert others.

Great Emperor Asoka sent missionaries, including his own son and daughter, to share the Buddha's teachings. But he told them never to insult or look down on other religions.

On one of his stone pillars it says: 'One should not only honor one's own religion, but also respect the religions of others. In doing so, one helps both one's own religion and others' religions.'

True religion is not about fighting. Instead, we should practice the good that all religions share. Buddhists can respect other teachers, visit other holy places, and work together in peace. ▣

Q: What does Buddhism teach about other religions?

A: To respect all religions while following our own.

Q: How did the Buddha treat people of different beliefs?

A: With kindness and fairness, never discriminating.

Q: Did Buddhists ever spread their religion by force?

A: No, they only shared the teachings with peace and kindness.

Q: What did Emperor Asoka say about religions?

A: Honor your own religion, but also respect others.

Is Buddhism a religion?

Buddhism is often called a religion because it teaches people how to live, what is important in life, and how to become spiritually wise. It includes things like meditation, doing good deeds, following rules for living kindly, and showing respect to wise teachers like the Buddha.



The Second Buddhist Council

The Second Buddhist Council was held 100 years after the Buddha passed away, in 443 BC. After the Buddha's death, his teachings were spreading to different places, and different groups of monks started to follow slightly different rules and interpretations.

At that time, a group of monks called *Vajjiputta*, at the city of Vesālī, were lacking in discipline. The elders of the Sangha tried to correct their views and practices. They ignored the advice of the elders. So, the leaders of the Buddhist community decided to gather and talk about these differences.

As a result, the Second Buddhist Council was held in the city of Vesālī. King Kālāsoka supported Buddhism and played an important role in convening the council. It was presided over by senior monk Venerable Mahā Yasa. It was attended by 700 Arahants.

The purpose of this council was to clear up misunderstandings and to preserve the Buddha's teachings accurately. The monks discussed and agreed on the rules and teachings that all Buddhists should follow. They made sure that the Buddha's original message was passed down correctly to future generations.

Chapter XIII

Six Buddhist Councils

What is Buddhist Council or Saṅgāyanā?

The Pāli term Saṅgāyanā comes from two words: *San* = collective gathering, and *Gāyanā* = recitation. Together, it means 'collective recitation.'

According to the commentaries, this is not just chanting words — it is a careful recitation based on recognized and accepted interpretations, ensuring the Buddha's teachings remain accurate and clear.

After the Buddha's passing, his wise disciples gathered to preserve his teachings. They recited his words aloud, checked them carefully, and agreed on the correct versions. This gathering is called a Saṅgāyanā, or Buddhist Council, held to keep the Dhamma pure — without adding, omitting, or altering anything.

Before his Parinibbāna, the Buddha told Venerable Ānanda: 'Ānanda, the Dhamma — meaning the Sutta and Abhidhamma — and the Vinaya I have taught will be your teacher after I am gone.'

This shows that as long as the Dhamma and Vinaya remain intact, the Buddha's presence continues in the world. The Sāsana (Buddhist dispensation) is sustained by these teachings, and if they were lost, the Sāsana would disappear as well.

To protect the Sāsana and ensure its purity, the Saṅgāyana were convened. Over 2,500 years, six Buddhist Councils have been held. ▢

Q: What does Saṅgāyana mean?

A: It means ‘collective recitation,’ based on recognized and accepted interpretations

Q: Why were the Buddhist Councils held?

A: To make sure the Buddha’s teachings stayed correct and unchanged.

Q: Who gave the Dhamma after he passed away?

A: His wise disciples gathered his words carefully.

Q: How many Buddhist Councils have been held?

A: Six Councils have been held in over 2,500 years.



The First Buddhist Council

The First Buddhist Council was held three months and four days after the Buddha’s Parinibbāna (passing away), in 543 BC. It took place in a grand pavilion donated by King Ajātasattu, near the Sattapaṇṇi Cave on Mount Vebhāra in Rājagaha.

Venerable Mahākassapa presided over the Council, attended by five hundred arahant elders. The gathering

was prompted when a monk named Subhadda spoke disrespectfully about the Dhamma, which raised concerns about preserving the Buddha’s teachings.

The purpose of the Council was to collect, systematize, and safeguard the original Dhamma and Vinaya that were vast and scattered. Ven. Upāli recited the Vinaya, while Ven. Ānanda recited the Sutta and Abhidhamma before the assembly.

After careful examination and unanimous agreement, the elders preserved the teachings, resolving to transmit them exactly as compiled — without addition or omission — to future generations of teachers.

The Council organized the teachings in two forms: (1) *Tipiṭaka* – the ‘Three Baskets’, (2) *Pañca Nikāya* – the ‘Five Collections’.

The participating arahants had learned the teachings directly from the Buddha and were endowed with purity, deep wisdom, and analytical insight (Paṭisambhidā).

The Council lasted seven months. It was conducted entirely through oral recitation, with the teachings preserved by chanting and memorization. ▢

Q: When was the First Buddhist Council held?

A: It was held three months after the Buddha’s passing, in 543 BC.

Q: Who led the Council?

A: Venerable Mahākassapa, with 500 arahant monks.

Q: What was the purpose of the Council?

A: To preserve the Buddha’s teachings (Dhamma and Vinaya) by reciting and organizing them.



The Fifth Buddhist Council

The Fifth Buddhist Council was held in 1871 A.D. in Mandalay, Myanmar. It was supported by King Mindon and attended by 2,400 wise monks. The chief monk leading the council was Ven. Jāgarābhivamsa.

The main purpose of this council was to carefully check the Buddha's teachings to make sure nothing was changed, forgotten, or written by mistake.

A very important project was also done at this council. The entire Tipiṭaka was wrote down on 729 large marble slabs. These slabs are still standing today at the base of Mandalay Hill. Writing them all took 7 years, 6 months, and 14 days!

After finishing, the monks recited what was written for 5 months and 3 days to show their agreement and approval. □

Q: When and where was the 5th Buddhist Council held?

A: In 1871, at Mandalay, Myanmar.

Q: Who helped and led the council?

A: King Mindon helped, and Ven. Jāgarābhivamsa led.

Q: What big project did the monks do?

A: They wrote the whole Tipitaka on 729 marble slabs.

Q: How long did the monks recite the approved Tipiṭaka?

A: For 5 months and 3 days.

After this council, within about 100 years, Buddhism split into 18 groups. Today, only two main schools remain: Theravāda and Mahāyāna. □

Q: Who was the president monk of this council?

A: Venerable Mahā Yasa.

Q: Why was the Second Buddhist Council held?

A: Because some monks broke the rules.

Q: What did happen after the second council?

A: Buddhism was divided into 18 schools of thought.



The Third Buddhist Council

The third Buddhist Council took place about 236 years after Buddha's passing. It was held in the city of Pāṭaliputta (Pattana) in India. The reason behind this council was to purge the undisciplined monks and preserve the pure teachings of the Buddha.

You see, as Buddhism spread to different regions, some monks started to interpret Buddha's teachings in different ways. This caused confusion and disagreements within the Buddhist community. The leaders wanted to bring everyone together and agree on what the true teachings of Buddha were.

The council was led by a very wise monk named Ven. *Moggaliputta Tissa*, with the support of King Asoka the Great. 1,000 enlightened monks, called *Arahants*, joined the council. It went on for 9 months.

After the Council, *nine missions of elders* were sent by King Ashoka to preach the Dhamma in the different states of India and foreign countries. This was the first time that Buddhism had spread out of India.

Ven. Moggaliputta Tissa gave the *Kathavatthu* scripture to the Council to explain the true meaning of the Buddha's teachings and to confirm them. □

Q: Why was the Third Buddhist Council held?

A: To remove bad monks and keep Buddha's teachings pure.

Q: Where was the Third Buddhist Council held?

A: Ven. Moggaliputta Tissa.

Q: Who supported the Council?

A: King Asoka the Great.

Q: What happened after the Council?

A: Missions spread Buddhism outside India.

The Fourth Buddhist Council

The Fourth Buddhist Council was held in the *Āloka* Cave in Sri Lanka, during the time of King Vattagāmani. This happened 450 years after the Buddha passed away. Five hundred wise monks gathered for the council, led by Ven. Mahā Dhammarakkhita.

The goal of the council was to protect and preserve the Buddha's teachings for future generations. At the council, the monks recited the entire *Tipiṭaka*. They also recited special explanations called *Aṭṭhakathās*, which helped people understand the teachings better.

The most important decision at this council was to write the teachings down for the first time. They used palm leaves to carefully record the *Tipiṭaka*. Before this, everything was passed on by memory.

Writing down the teachings helped protect them from being lost or changed. Thanks to this council, Theravāda Buddhism has been passed down clearly and is still practiced in many countries today. □

Q: Where was the Fourth Buddhist Council held?

A: In the *Āloka* cave in Malaya province, Sri Lanka.

Q: Who led the Fourth Buddhist Council?

A: Mahā Dhammarakkhita Thera.

Q: What was the biggest achievement of this council?

A: Writing down the Buddha's teachings for the first time.



Buddha's footprints can be seen in many temples and monuments all over the world. □

Q: What is Buddha's footprint?

A: A special symbol of Buddha's foot.

Q: How many symbols are on it?

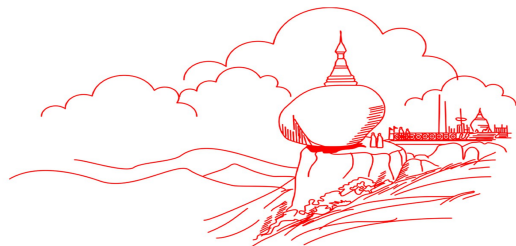
A: 108 special symbols.

Q: Why do people look at Buddha's footprints?

A: To remember his teachings and be kind.

Q: Where can we see Buddha's footprints?

A: In temples and monuments worldwide.



Kyaik-tee-yoe is one of the most famous Pagodas in Myanmar.

The Pagodas

A Pagoda is a special and sacred building in Buddhism. It is like a tower or a dome-shaped structure, and it looks very unique and beautiful.

In Buddhism, the Pagoda is not just an ordinary building; it has a special meaning. It represents the enlightened mind of Buddha, who was a wise and kind teacher that lived a long time ago. Buddhists believe that Buddha's teachings can help people find peace and happiness in their lives.



The Sixth Buddhist Council

The Sixth Buddhist Council was held in May 1954 in Rangoon, Burma, and was organized by Prime Minister U Nu. A respected monk named Ven. Revata was chosen to lead the council.

At this council, about 2,500 wise monks from countries like Burma, Sri Lanka, Thailand, and India came together. Their main goal was to carefully check and study the *Tipiṭaka*.

The council finished its work on the full moon day of Vesākha in 1956. This was a very special year because it marked 2,500 years since the Buddha's *Parinibbāna*.

In history, the first three councils were held in India, the fourth in Sri Lanka, and the last two in Burma. Each council was very important for keeping the Buddha's teachings accurate and safe for future generations. □

Q: When was the Sixth Buddhist Council held?

A: May 1954.

Q: Who led the council?

A: Ven. Revata.

Q: How many monks joined?

A: About 2,500.

Q: Why was 1956 special?

A: 2,500 years since the Buddha passed away.

Chapter XIV

Buddhist Symbols

Buddha's Relics

Buddha's relics are very special and important objects for Buddhists.

When Buddha passed away, his body was cremated, which means it was turned into ashes. But something extraordinary happened - after the cremation, some of his ashes and bones turned into small, shiny, and jewel-like beads. These precious objects are called Buddha's relics which are called *Dhātu* in Pāli.

Buddhists believe that these relics are sacred and possess special spiritual power. They are usually kept in special structures called Stupas or Pagodas, often built on hilltops or other prominent places. Anyone may visit these sites to pay respect to the relics as a way of honoring the Buddha.

Buddha's relics are significant because they remind people of his teachings and the path to enlightenment. They are a symbol of peace, wisdom, and compassion, and many Buddhists find inspiration and comfort in being close to these relics.

The relics are a wonderful reminder of Buddha's great journey and his timeless teachings. □

Q: What do we call the Buddha's relics?

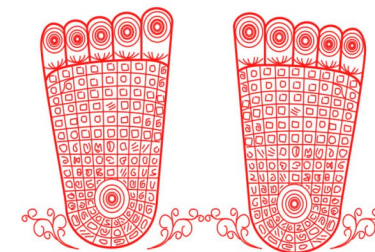
A: They are called Dhātu in Pāli.

Q: What did Buddha's ashes turn into?

A: They turned into precious beads-like objects.

Q: Where are the Buddha's Dhātus kept in?

A: They are kept in Stupas or Pagodas.



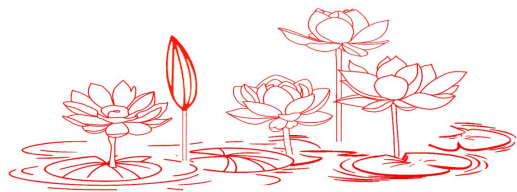
On the soles of the Buddha's feet
are 108 distinctive symbols.

Buddha's Foot Print

Buddha's footprint, or *Buddha Pāda*, is a sacred symbol in Buddhism. It is believed to represent the actual footprint of the Buddha himself.

In Buddhist scriptures, it says that the sole of Buddha's feet has 108 special symbols. After the Buddha passed away, people wanted to remember and honor him. Before statues were made, they used footprints with these special symbols to remind them of his teachings and wisdom.

When people see Buddha's footprints, it reminds them to follow his teachings of kindness, compassion, and wisdom. It helps them try to live a good life and bring peace to the world, just like the Buddha did.



In this world, four Buddhas have already appeared, and one more is yet to come.

The Lotus Flower

In Buddhism, the lotus flower holds special meaning, symbolizing how something pure and beautiful can rise from muddy, difficult conditions.

Think of a pond with dirty water. From that mud, the lotus grows bright and clean. Even in hard or sad times, we can grow, learn, and do good things — just like the lotus.

The lotus also reminds us to be kind and pure, no matter what is around us. Even in muddy water, it stays fresh and beautiful. We can try to be the same.

When you see a lotus, remember: it means growth, goodness, and finding beauty even in hard times. □

Q: Why is the lotus flower special?

A: It grows beautiful even from muddy water.

Q: What does the lotus teach us about life?

A: We can grow and do good things, even in hard times.

Q: What does the lotus remind us about being kind?

A: Stay kind and pure, no matter what.

Q: What should we remember when we see a lotus?

A: It shows growth, goodness, and beauty in hard times.

Inside a Pagoda, there are usually sacred relics or the remains of Buddha and Ahrahats. These relics are considered very special and are treated with great respect by Buddhists.

The Pagoda is like a special place to remember and honor the enlightened beings who shared their teachings. It's a place where people can go to meditate, pray, and find inner peace. It's like a symbol of wisdom, compassion, and enlightenment.

Buddhists also believe that being near a Pagoda brings good luck and positive energy. So, many people visit these beautiful structures to find peace, show respect to Buddha, and make wishes for themselves and their loved ones. □

Q: Being near a Pagoda brings what for Buddhists?

A: Good luck and positive energy.

Q: What does a pagoda represent?

A: The enlightened mind of the Buddha.

Q: What is usually inside a pagoda?

A: Sacred relics of Buddha and Ahrahats.

Q: A Pagoda is a special place to do what?

A: To remember and honor the enlightened beings who shared their teachings.



The Buddha became enlightened under the Bodhi Tree.

Bodhi Tree

In Buddhism, the Bodhi Tree is very special because it is the tree where the Buddha became enlightened.

Before he was the Buddha, ascetic Gotama gave up extreme practices and chose the middle way. He sat under a big banyan tree in Buddha Gayā, meditated deeply, and finally became enlightened.

From then on, that tree was called the Bodhi Tree, a symbol of wisdom and awakening.

Around 300 BC, a branch from the original Bodhi Tree was taken to Sri Lanka by Saṅghamittā, a Buddhist nun and the daughter of King Asoka. That tree is still alive today. It is the oldest living tree in the world.

The Bodhi Tree is not just a tree — it's a symbol of peace, wisdom, and the Buddha's great discovery. □

Q: What is the Bodhi Tree?

A: It's the tree where the Buddha found Enlightenment.

Q: Where is the Bodhi Tree?

A: In Buddha Gaya, India.

Q: What does the Bodhi Tree stand for?

A: Wisdom, peace, and awakening.

Q: Is the Bodhi Tree still alive today?

A: Yes! Descendants grow in India and Sri Lanka.

Buddha Statues

A Buddha statue is a special symbol that reminds us of the Buddha's life and teachings. It usually shows the Buddha sitting calmly, with crossed legs and a peaceful face. This calm posture teaches us to stay patient and happy, even in hard times.

One unique feature is the Buddha's long, graceful ears. When he was young Prince *Siddhattha*, he wore heavy earrings that stretched his ears. Later, he gave up his royal life, removed the jewelry, and chose a simple way of living.

After he became enlightened, his long ears became a symbol of wisdom. They remind us that true treasure is not gold or jewels, but the Dhamma — the truth he shared.

Buddha statues come in many shapes and sizes. But all carry the same message: be kind, peaceful, and wise. They are not just decorations — they are reminders to live with love and compassion. □

Q: Why make Buddha statues?

A: To remember the Buddha and his teachings.

Q: Why is the statue sitting calmly?

A: To show patience and peace.

Q: Why are his ears long?

A: They show wisdom and true treasure is the Dhamma.

Q: What do all statues teach?

A: Be kind, peaceful, and wise.

Chapter XV Buddhist Festivals

What is Vesak day?

‘*Vesak*’ comes from the Pāli word *Vesākha*, the name for May in the lunar calendar. Full Moon Day of May is the most important and holy day for Buddhists.

On full moon day in May, three big things happened in the Buddha’s life: he was born, he became Enlightened under the Bodhi tree, and later he passed away.

Because of these three special events, Buddhists call the May full moon ‘Buddha Day’. On this day, people do good deeds and pour water on the Bodhi tree, since May is hot. This tradition began long ago.

Today, Buddhists all over the world continue this tradition. Every year, special water-pouring ceremonies are held on Vesak.

In 1999, the United Nations made Vesak a world holiday. Now Buddhists everywhere celebrate it. □

Q: Why is Vesak Day important?

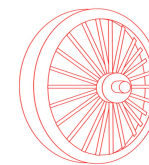
A: On this day, the Buddha was born, became Enlightened, and passed away.

Q: What do people do on Vesak?

A: They do good deeds and pour water on the Bodhi tree.

Q: Who celebrates Vesak?

A: Buddhists all around the world.



The Buddha set in motion the Wheel of Dhamma.

Dhamma Wheel

The *Dhamma Wheel* is a special symbol that shows the teachings of Buddha. It is also called the *Dhamma-chakka*, which means ‘Wheel of Dhamma’ in Pali. The wheel looks like a circle with spokes, like a wagon wheel. It has three main parts:

The Hub: The center of the wheel. It stands for *Sīla* (good behavior) and *Samādhi* (focus). Just like the hub holds the wheel together, *Sīla* and *Samadhi* help us stay steady and balanced in life.

The Spokes: The lines that go from the center to the edge. They represent the different ways to understand the truth and reach enlightenment.

The Rim: The outer circle. It symbolizes *Pañña* (wisdom) that comes from learning and practicing Buddha’s teachings.

The Dhamma Wheel reminds Buddhists of the Four Noble Truths and the Eightfold Path.

When Buddhists see the wheel, they remember these teachings and try to live in ways that bring peace and happiness to themselves and others. It’s a beautiful symbol with an important message! □

Q: What is the Dhamma wheel in Pāli?
A: Pāli for it is the Dhammachakka.
Q: What does the outer rim of the Wheel symbolize?
A: It symbolizes Pañña (Wisdom).
Q: What does the Dhamma wheel represent?
A: It represents the teachings of the Buddha.



When the Buddha contemplated the *Paṭṭhāna*, rays of six colors issued from his body.

Buddhist Flag

In the 4th week after his Enlightenment, the Buddha sat in a jewel house in the northwest direction of the Bodhi Tree. It was not a house made of real precious stones, but it was the place where he contemplated the 7 books of the *Abhidhamma Pitaka*.

According to the Buddhist records, when he contemplated the 7th book, the *Paṭṭhāna* (Conditional Relations), rays of six colors issued from the Buddha's body.

The Buddhist flag is designed in the late 19th century as a universal symbol of Buddhism. The flag's six vertical bands represent the rays of six colors. These are *Nīla*, *Pīta*, *Lohita*, *Odāta*, *Mañjiṭṭha* and *Pabhassara*.

Nīla (Blue) represents The Spirit of Universal Compassion.
Pīta (Yellow) represents the Middle Way.
Lohita (Red) represents the Blessings of Practice.
Odāta (White) represents the Purity of Dhamma leading to liberation.
Mañjeṭṭha (Orange/pink) represents the Wisdom of the Buddha's teachings.
Pabhassara (Dazzle) or the combination of the five colors represents the universality of the Truth.

Please remember that the *Nīla* (Blue) color needs to be at the top of the flag. □

Q: When did the Buddha sit in the Jewel House?
A: In the 4th week after his Enlightenment.
Q: What did the Buddha think about in the Jewel House?
A: He quietly thought about the Abhidhamma, a deep part of his teachings.
Q: What happened when the Buddha thought about the Paṭṭhāna?
A: Six beautiful colors of light came out from his body!
Q: What are the six colors that came from the Buddha?
A: Blue, Yellow, Red, White, Orange/Pink, and Dazzling Light.
Q: Why does the Buddhist Flag have six colors?
A: Because they represent the lights that came from the Buddha after his Enlightenment.
Q: Where do we have to place the blue color in the Buddhist Flag?
A: It has to be top of Buddhist the flag.



The UN added Myanmar's *Atā Thingyan* to a special world list.

What is water festival?

The term 'Thingyan' is derived from the Pāli word 'San-kanta,' which means transition. It signifies the period in the month of *Tagu* when the Burmese year ends, and the old year passes, transitioning into the new year.

During this time, the traditional Burmese New Year celebration, the Water Festival known as *Thin-gyan* in Burmese, is celebrated. It is in mid-April. It lasts four days and is one of the happiest times of the year.

People splash water on each other to wash away the old year and welcome the new one. Streets are full of music, dancing, and laughter. Buckets, hoses, and water guns are used in friendly water fights that cool everyone down in the hot weather.

Besides the fun, many people also go to pagodas, give food, and do good deeds to start the year with kindness. The Water Festival is a time of joy, sharing, and new beginnings for everyone.



Giving robes brings you many blessings.

What is Kathina Robe?

The *Kathina* ceremony is a special Buddhist event that happens once a year, after the three-month rainy season retreat called *Vassa*.

During this ceremony, people give new robes to the monks who finished the *Vassa* retreat.

The Kathina robe is very special. In Theravāda Buddhism, it shows honor and respect for the Saṅgha.

Old texts say giving robes brings many blessings: skin shining like gold, a clean, pure body, light glowing from the body, strength and dignity, a well-shaped, beautiful body, fine clothes to wear, and special garments from faraway lands.

Another story says: if a man gives robes, he might become a monk immediately when the Buddha says, '*Ehi Bhikkhu* = Come, monk!' and robes appear by miracle. If a woman gives robes, she might get priceless jewels.

Giving robes during the Kathina time is extra lucky. It can bring: safe travel, protection of your things, plenty of safe food and drink, safety from poison, not losing your things, even if forgotten, great success and riches, and a beautiful appearance. □

Q: What do people give to the monks at the Kathina ceremony?

A: They give special new robes.

Q: When does this special ceremony happen?

A: After the rainy season ends.

Q: What magical thing might happen if a man gives a robe?

A: He might instantly become a monk!

Q: What are some good things that can happen from giving a robe?

A: Safe travels, finding lost things, and getting beautiful jewels.

What is Vassa Robe?

In Theravada Buddhism, the ‘Vassa Robe’ is a special robe offered to monks for use during the three-month rainy season retreat (Vassa), which takes place from July to October. During this retreat, monks remain in one monastery — without traveling — in order to meditate, study, and observe the precepts.

Buddhists also like to do good deeds in this season, such as giving alms (dāna), keeping precepts (sīla), and practicing meditation (bhāvanā).

One special good deed is offering the Wāzo robe to monks. Sometimes this robe is made from old cloth pieces sewn together, showing simplicity and non-attachment.

Giving this robe brings great merit, just like other important deeds — such as taking refuge in the Buddha, Dhamma, and Saṅgha; keeping the Five Precepts; offering food daily; building wells or ponds for public use; and making rest shelters for travelers. □

Q: What is the Vassa robe?

A: It is a special robe that monks wear during the three-month rainy season retreat.

Q: What do monks do during the rainy season retreat?

A: They stay in one monastery to meditate, study, and keep precepts.

Q: What special good deed can Buddhists do in this season?

A: They can offer the Wāzo robe to monks.

Q: Why is offering the robe and other good deeds important?

A: Because they bring great merit and many blessings.



Bhikkhunī Khemā

Before becoming a nun, she was Queen Khemā, the chief queen of King Bimbisāra of Rājagaha. She was very beautiful, but because she had heard that the Buddha spoke against being proud of beauty, she did not want to meet him.

King Bimbisāra wanted his queen to see the Buddha, so he arranged songs praising the beautiful Veḷuvana Park where the Buddha lived. Hearing these songs, Queen Khema wished to visit the park. The king agreed but told her, ‘See the park, and also see the Buddha.’

When Queen Khemā entered, the Buddha used his power to show her vision of a girl. She first saw a young, beautiful girl fanning him, but before her eyes the girl grew older — her skin wrinkled, her hair turned white, her teeth broke, her body weakened, and died.

Queen Khema realized: ‘My body will also grow old, get sick, and die.’ She felt deeply moved. The Buddha then said, ‘Khemā, all bodies are the same. They are not lasting, so do not cling to them.’

At that moment, Queen Khemā gained deep wisdom and became an Arahant as a lay person. That same day she asked King Bimbisāra for permission to become a nun. With his blessing, she was ordained and later praised by the Buddha as ‘the wisest of his nuns’. □

Q: Who was Queen Khemā before becoming a nun?

A: She was the chief queen of King Bimbisāra.

On December 5, 2024, the United Nations added Myanmar’s *Atā Thingyan* (the traditional New Year Thingyan Festival) to a special world list. This list honors important traditions from different countries so they can be remembered and protected.

Thailand, Laos, and Cambodia, which used the Myanmar calendar as the official calendar until the 19th century, also celebrate the *Thingyan* festival. It is called ‘Songkran’ in Thailand, ‘Pimai’ in Laos, and ‘Chaul Chnam Thmey’ in Cambodia. □

Q: What does the word ‘Thingyan’ mean?

A: Thingyan means ‘transition,’ when the old year ends and the new year begins.

Q: When is the Water Festival celebrated in Myanmar?

A: It is celebrated in mid-April and lasts four days.

Q: What do people do with water during the festival?

A: They splash water on each other to wash away the old year and welcome the new one.

Q: Besides playing with water, what else do people do during Thingyan?

A: They go to pagodas, give food, and do good deeds to start the year kindly.

Q: What are the names of Thingyan in other countries?

A: In Thailand it’s ‘Songkran,’ in Laos it’s ‘Pimai,’ and in Cambodia it’s ‘Chaul Chnam Thmey.’

Chapter XVI Great Buddhist Devotees

Mahāpajāpati Gotamī

Mahāpajāpati Gotamī was the Buddha's aunt and the younger sister of Queen Mahāmāyā, his mother. Both sisters married King Suddhodana of Kapilavatthu. After Queen Mahāmāyā died when Prince Siddhattha was born, Mahāpajāpati became the chief queen. She had a son named Nanda and lovingly raised Prince Siddhattha as her own child.

After Prince Siddhattha became the Buddha, and after King Suddhodana passed away, Queen Mahāpajāpati wanted freedom from the cycle of rebirth. And she asked the Buddha to let women become nuns. At first, the Buddha said no. But Mahāpajāpati did not give up — she asked him three times.

Mahāpajāpati and 500 Sakyan women walked a long way to see the Buddha, even though it was very hard. She asked again to become a nun. With the help of Ven. Ānanda, the Buddha agreed — if she accepted eight special rules. She agreed, and became the first Buddhist nun.

In this way, the Bhikkhunī Saṅgha (community of nuns) was established, with Mahāpajāpati Gotamī as its founding figure.

Later, through listening to the Buddha's teachings and diligently practicing *vipassanā* meditation, she soon attained the six higher knowledges and became an Arahant. From that time onward, she was renowned as Gotamī therī.

In recognition of her as the first woman to receive ordination and enter the Bhikkhunī Saṅgha, the Buddha honored her with the prestigious title of 'Foremost in Seniority' (*Aggaṭṭaṇṇū*). □

Q: Who was Mahāpajāpati Gotamī?

A: She was the Buddha's aunt and stepmother who raised him after his mother passed away.

Q: What did Mahāpajāpati ask the Buddha?

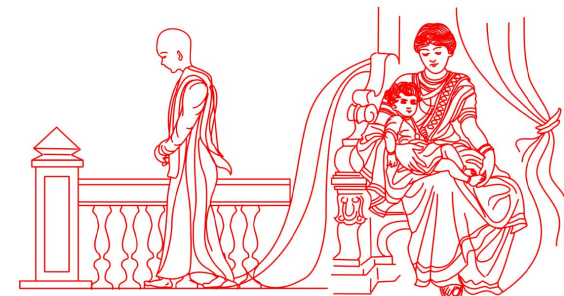
A: She asked to let women become nuns.

Q: Did the Buddha agree right away?

A: No, at first he said no, but later he agreed with special rules.

Q: Why is Mahāpajāpati important?

A: She became the first Buddhist nun and started the community of nuns.



Mahāpajāpati Gotamī became the first Buddhist nun.

Emperor Asoka

Emperor Asoka became king of India in 329 BC. He was a strong warrior, but after winning a great war, he decided never to fight again. Instead, he chose the path of peace and became a follower of the Buddha.

On rocks and pillars across India, he carved messages about truth, compassion, and non-violence. These stone edicts can still be seen today. Asoka respected all religions and gave people free-dom to worship.

With the guidance of Ven. Moggaliputta Tissa, he cleaned the Saṅgha of false monks. He also supported the Third Buddhist Council to protect the Buddha's teachings. Following this, he dispatched missions of Arahants to nine foreign countries to spread the Buddha's teachings.

Because of his empire's wide connections, Buddhism even reached Greece, Syria, and Egypt. He passed away in 293 BC, but his name is still remembered with love and respect. □

Q: Who was Emperor Asoka?

A: He was a great king of India.

Q: What did he do after the big war?

A: He chose peace and followed Buddhism.

Q: How did he teach people?

A: He carved messages on rocks and pillars.

Q: Why is he remembered today?

A: For kindness, peace, and spreading Buddhism.

Q: Why didn't Queen Khemā want to meet the Buddha?

A: She was afraid because she was proud of her beauty.

Q: What did the Buddha show Queen Khemā?

A: How a beautiful body grows old and weak.

Q: What did Queen Khemā do after realizing the truth?

A: She became an Arahant as a lay person.



Anāthapiṇḍika was the donor of Jetavana Monastery.

Anāthapiṇḍika

Anāthapiṇḍika was a rich merchant from Sāvattthī. His real name was Sudatta. He was famous for being very kind and generous. Because he always helped the poor, people called him *Anāthapiṇḍika*, which means 'helper of the helpless.'

One day, Sudatta traveled to Rājagaha for business and stayed at his brother-in-law's house. There he saw many preparations for a meal offering to the Buddha and his monks. Sudatta had never heard about the Buddha before. When he learned of him, he became very excited. He could not sleep that night and set out early to see the Buddha at Sītavana Grove.

On the way, he thought, 'If this is truly the Buddha, he will call me by my childhood name, Sudatta.' The Buddha, knowing his thoughts, welcomed him, saying, 'Come, Sudatta.'

Hearing this, Sudatta's heart filled with joy. He asked, 'Did the Blessed One sleep well?' The Buddha replied, 'One who is free from greed and anger sleeps in peace.'

After listening to the Buddha's teaching on the Four Noble Truths, Sudatta attained *Stream-entry* and became a true follower of the Dhamma. □

Q: Who was Anāthapiṇḍika?

A: A kind and rich merchant.

Q: What does Anāthapiṇḍika mean?

A: Helper of the helpless.

Q: How did Sudatta know the Buddha knew him?

A: The Buddha called him by his real name.



Visākhā was the donor of Pubbārāma Monastery in Sāvattī.

Visākhā

Visākhā was the daughter of a rich man, Dhanañjaya, and his wife, Sumanā, in the city of Bhaddiya. When she was seven, the Buddha came to her city. She went with her parents, listened to his teaching, and became a Stream-Enterer, even as a child.

When she grew up, she married Puñṇavaḍḍhaṇa, son of Migāra from Sāvattī. Migāra was a follower of naked ascetics (Nigaṇṭhas), but Visākhā saw they had no modesty. She said, 'Those without shame cannot be Arahants,' and didn't respect them.

The ascetics grew angry and told Migāra to send her away. But Migāra respected her and did not do so.

Later, Visākhā explained kindly, and Migāra listened to the Buddha himself. He then became a Stream-Enterer. Out of gratitude, he said, 'Visākhā, you are like my mother.' From then on, she was called Migāra-mātā (Migāra's Mother).

Visākhā was generous, wise, and always youthful. She had many children and grandchildren, and her family was large and happy.

She built the great Pubbārāma Monastery, a seven-story building for the Buddha and the monks. The Buddha praised her as the foremost of his female lay followers among donors. □

Q: Who were Visākhā's parents?

A: Rich man Dhanañjaya, and his wife Sumanā.

Q: What did Visākhā become at age seven?

A: A Stream-Enterer, the first stage of enlightenment.

Q: What monastery did she build for the Buddha?

A: Pubbārāma Monastery in the east of Sāvattī.

Q: What did the Buddha praise her for?

A: As the foremost of his female lay followers among Donors.

Dukkaracariyā = Very hard and extreme practices, like eating very little and sleeping very little.

Dukkha = Life has pain, sadness, and things that are not always perfect.

Dukkha-sacca = The truth of suffering - everyone experiences pain or sadness.

E

Ehi Bhikkhu = A special way the Buddha ordained someone, meaning “Come, monk.”

Ehi Passiko = Come and see: the Dhamma invites us to explore and try for ourselves.

I

Isigili = A mountain near Rājagaha where Mahā Moggallāna stayed.

J

Jāgarābhivamsa = Chief monk of the Fifth Council in Myanmar.

Jhāna = A deep state of calm and concentration in meditation.

K

Kamma = The law of cause and effect; what we do, think, or say comes back to us.

Karuṇā = Compassion; caring for those who are sad or hurt.

Kathāvatthu = A scripture explaining the true meaning of the teachings.

Kathina = A yearly ceremony after the rainy season retreat where people give robes to monks.

Kāyagatā.sati = Mindfulness of the body; noticing different parts of your body carefully.

Kesā = Head-hair

Khantī = Patience; staying calm even when things are hard.

Khīṇāsava = Another name for an Arahant; one whose defilements are destroyed.

Keyword Glossary

(1) Glossary for Pāli Terms

A

Abhidhamma = Higher teachings, deep explanations of the mind and reality.

Acchariya Manussa = An extraordinary human being, someone very special.

Adhiṭṭhāna = Determination; sticking to your goals with strong will.

Aggarattaññū = Foremost in Seniority; a special title given to the first and most respected nun.

Akālika = Timeless: the benefits can be felt right away, not just in the future.

Akusala = Unskillful or bad actions, like lying, stealing, or hurting others.

Amitodana = Ānanda's father, younger brother of King Suddhodana (the Buddha's father).

Anāgāmi = Non-returner; third stage of awakening.

Anatta = There is no unchanging 'self' or soul; we are always changing.

Āṅuttara Nikāya = Discourses arranged in numbers (gradual sayings).

Anicca = Everything changes and does not last forever.

Anjalikaraṇiyo = Worthy of respect and reverence.

Anodhisa Metta = Unspecified Metta: Sending loving-kindness to everyone, without picking groups.

Anuruddha = A Sakyan prince who became one of the Buddha's great disciples.

Anuttaraṃ puñṇakkhettaṃ lokassa = The unsurpassed field of merit in the world

Anuttaro-purisa-damma-sārathi = The best guide and trainer of people.

Apadāna = A Buddhist scripture that tells stories about good deeds and blessings of Theras and Therīs.
Arahant = A person who has removed all bad habits and impurities.
Arahant = Fully awakened one who has ended all greed, hatred, and delusion.
Ariya Saṅgha = The noble community of enlightened ones.
Asoka = A great king who supported Buddhism.
Assaji = One of the Buddha's first five disciples, who taught Sāriputta about the Dhamma.
Asurakāya = Beings who are always angry and fighting.
Atthakathā = Commentaries that explain the meaning of the teachings.
Avijjā = Not knowing the four noble truths.
Ānāpāna-sati = Paying attention to your breathing, noticing each in-breath and out-breath.
Āhuneyyo = Worthy of offerings.
Ānanda = The Buddha's cousin and helper, known for remembering all the Buddha's teachings.

B

Bhaddā Kāpilānī = The wife of Pippali (later Mahā Kassapa); they both became monk and nun.
Bhaddiya = Sakyan prince who became monk together with Ānanda.
Bhaddiya, Bhagu, Kimila, Devadatta = Sakyan princes who became monks together with Ānanda.
Bhagavā = The Blessed One; someone very special and fortunate.
Bhagu = Sakyan prince who became monk together with Ānanda.
Bhāvanā = Meditation, training the mind to be calm and wise.
Bhikkhu = A fully ordained monk.
Bhikkhunī = A fully ordained Buddhist nun.
Bhikkhunī Saṅgha = The community of Buddhist nuns.
Brahmavihāra = 'The super-great way of living'; practicing kindness and good feelings.

Brahmā = A very powerful heavenly being living in peaceful, happy worlds.
Buddha = Awakened One; a person who understands the truth and shows the way to peace.
Buddha Pāda = The sacred footprint of the Buddha.
Buddhānussati = Remembering the Buddha; thinking about the qualities of the Buddha.
Buddho = The awakened one; the 9th virtue of the Buddha.

C

Cālā, Upacālā, Sīsūpacālā = The three sisters of Sāriputta who became nuns.

D

Dakkhiṇeyyo = Worthy of offerings for the afterlife.
Dāna = Generosity; sharing and helping others.
Dantā = Teeth
Deva = A shining, magical being who lives in heavenly realms (Devalokas).
Devadatta = Sakyan prince who became monk together with Ānanda.
Devaloka = A beautiful and happy heavenly world where Devas live.
Dhamma = The Buddha's teachings; the way to live wisely and kindly.
Dhammabhaṇḍāgārika = Treasurer of the Dhamma; a title for Ānanda
Dhammacakka = The Dhamma Wheel, symbol of Buddha's teachings.
Dhammacakkavattana Sutta = The Buddha's first teaching.
Dhammasenāpati = General of the Dhamma; a title for Sāriputta because of his great wisdom in teaching.
Dhātu = Buddha's relics (special remains like shiny beads from his body after cremation).
Dīgha Nikāya = Long discourses (teachings).

Sāmicippatipanno = Practicing worthily.
Sammāsambuddho = A perfectly enlightened one who discovered the truth by himself.
Sammuti Saṅgha = The ordinary community of monks and nuns who follow the Buddha's rules.
Samsāra = The endless cycle of birth, death, and rebirth.
Samudaya-sacca = The truth of the cause
Samyutta Nikāya = Connected discourses (grouped by themes).
Sandiṭṭhiko = Visible: the results of practicing Dhamma can be seen in our lives.
Saṅgāyanā = Collective recitation of the Buddha's teachings.
Saṅgha = The community of monks and nuns who follow the Buddha's teachings.
Saṅghamittā = A nun who brought a branch of the Bodhi Tree to Sri Lanka, and daughter of King Asoka of India.
Saṅkanta = A Pāli word meaning "transition," the time when the old year ends and the new year begins.
Sāriputta = The wisest disciple of the Buddha, called "General of the Dhamma."
Sāsanā = The Buddhist dispensation (the Buddha's religion).
Satthā-deva-manussānaṃ = Teacher of gods and humans.
Siddhattha Gotama = The real name of the Buddha before he became enlightened.
Sīla = Morality; being good, honest, and not harming anyone.
Sotāpanna = Stream-enterer; first stage of awakening.
Sudatta = The real name of Anāthapiṇḍika, meaning "good giver."
Sisūpacālā = one of the three sisters of Sāriputta who became nun.
Samādhi = Focused and calm mind.
Sugato = The well-gone one; someone who lived and taught in a very good way.
Samatha = Calm meditation to develop focus and peace.

Khuddaka Nikāya = Smaller texts, like Dhammapada and Jātaka stories.
Kimila = Sakyan prince who became monk together with Ānanda.
Kolita = The personal name of Mahā Moggallāna, before he became a monk.
Kusala = Skillful or good actions.
Kusinārā = The city in India where the Buddha passed away.

L

Lohita = Red color, stands for blessings from practice.
Lokavidū = The knower of the world; one who understands the truth about life and the universe.
Lomā = Body-hair
Lumbinī = The place where the Buddha was born (in Nepal).

M

Magga-sacca = The truth of the path — the way to end suffering (Eightfold Path).
Mahā Cunda = Sāriputta's three younger brothers who also became monks.
Mahā Kassapa = A great disciple of the Buddha, known for simple living and leading the First Council.
Mahā Moggallāna = A chief disciple of the Buddha, known for psychic powers.
Mahā Yasa = The presiding monk of the Second Council.
Mahāyāna = Another main school of Buddhism that developed later.
Majjhima Nikāya = Middle-length discourses.
Majjhimaṇḍapāda = the Middle Path.
Maṅgala = True blessings; things that bring happiness and peace.
Muditā = Joy for others; being happy when good things happen to others.
Mañjiṭṭha = Orange/pink color, stands for wisdom.
Māra = A spirit who tries to stop people from becoming wise.

Mettā = Loving-kindness: Sending love, happiness, and good wishes to yourself and others.

Migāra-mātā = “Migāra’s mother”; the respectful name given to Visākhā.

Moggaliputta Tissa = A great elder monk who led the Third Council.

N

Nakhā = Fingernails or toenails.

Ñayappatipanno = Practicing for Nibbāna.

Nekkhamma = Renunciation; being happy with less and letting go of wants.

Nibbāna = Ultimate peace and freedom from the cycle of birth and death.

Nigaṇṭha = Followers of naked ascetics (ancient religious teachers).

Nikāya = A collection of Suttas. Five main ones: Dīgha, Majjhima, Saṃyutta, Aṅguttara, Khuddaka.

Nīla = Blue color, stands for compassion.

Niraya = A very unhappy place, sometimes called ‘hell.’

Nirodha-sacca = The truth of the end — suffering can stop if craving ends.

O

Odāta = White color, stands for purity and freedom.

Odhisa Mettā = Specified Metta; sending loving-kindness to certain people or groups.

Opaneyyiko = Leading inward: the teaching guides us step by step toward peace.

P

Pabhassara = Dazzling light, stands for truth that shines everywhere.

Paccattaṃ Veditabbo Viññūhi = To be understood by the wise for themselves

Pāramī = Perfect qualities or virtues to grow in your heart.

Pāhuneyyo = Worthy of hospitality.

Pañca Nikāya = “Five Collections”; one way to call the Buddha’s holy books.

Paññā = Wisdom, clear understanding.

Parinibbāna = The passing away of the Buddha (final liberation).

Paṭicca Samuppāda = “Dependent Arising,” the chain of causes that makes life and rebirth continue.

Paṭisambhidā = Analytical knowledge, deep wisdom.

Paṭisambhidāmagga = A Buddhist scripture in the Khuddaka Nikāya, connected with Sāriputta.

Paṭṭhāna = A special part of the Abhidhamma that explains how everything is connected.

Peta = A ghost-like being who is often hungry or sad.

Pippali = The personal name of Mahā Kassapa before he became a monk.

Pīta = Yellow color, stands for the Middle Way .

Piṭaka = Basket of higher teachings

Pubbārāma = A monastery built by Visākhā for the Buddha and monks.

Puñña = Good kamma or merit earned by kind and helpful actions.

Puṇṇa = A monk whose talk helped Ānanda reach stream-entry.

R

Rāhula = The Buddha’s only son.

Rājagaha = A large city in ancient India, often visited by the Buddha and his disciples.

Revata = Chief monk of the Sixth Council in Burma.

Revata = Sāriputta’s younger brother who became a monk.

Rohinī = The river where Ānanda passed away at age of 120.

Rūpasārī = Sāriputta’s mother; his name means ‘Son of Sārī.’

S

Sacca = Truthfulness; always being honest.

Sakadāgāmī = Once-returner; second stage of awakening.

Sāmaṇera = A novice monk (young boy in training).

D

Defilements = Bad habits of the mind, like greed, anger, and ignorance.
Devotion = Strong respect and love shown for a teacher or religion.
Discourses = Important talks or lessons given by a teacher.
Devotees = People who love and follow a teacher or religion very strongly.
Disciple = A student who learns from a wise teacher.
Doctrine = A teaching or set of beliefs.

E

Enlightenment = The highest wisdom the Buddha reached, full of peace and truth.
Extraordinary = Very special and unusual, not ordinary.

G

Generosity = The habit of giving and sharing with kindness.

H

Holy = Very pure, sacred, and special in religion.

I

Inspiration = Something that gives us courage or good ideas to live better.
Ignorance = Not knowing or understanding something important.
Impermanence = The truth that nothing lasts forever; everything changes.
Intention = The reason or purpose behind what someone does.
Immortal = Living forever, never dying.
Interconnectedness = When all things are linked together in some way.

L

Liberation = Being free from problems or suffering.

Sukha = The opposite of Dukkha; it means happiness, comfort, or peace.

Suppatipanno = Practicing well.

Sutta = The Buddha's discourses (talks).

Suttanta or Sutta Piṭaka = Basket of teachings: Buddha's sermons and stories.

Svākkhāto = Well-spoken, well-taught: the Buddha's teaching is clear and easy to understand.

T

Taco = Skin: The skin covering your body.

Theravāda = a school of Buddhism that follows the Buddha's original teachings closely.

Tipiṭaka = The 'Three Baskets' of teachings: Vinaya, Sutta, Abhidhamma.

Tiracchāna = Beings reborn as animals, experiencing suffering and lack of freedom.

Tisaraṇa = The Three Refuges: Buddha, Dhamma, and Saṅgha.

U

Ujuppatipanno = Practicing honestly and directly.

Upāli = A barber who became a monk together with the Sakyan princes, expert in Vinaya rules.

Upapatti Bhava = The existence or life that begins at rebirth.

Upacālā = one of the three sisters of Sāriputta who became nun.

Upasena = Sāriputta's three younger brothers who also became monks.

Upatissa = The real name of Sāriputta, named after his village.

Upekkhā = Balance or equanimity; staying calm and fair to everyone.

V

Vajjiputta = A group of monks at Vesālī with different practices.

Vaṇkanta = Sāriputta's father, chief of the village Upatissa.
Vassa = The three-month rainy season retreat when monks stay in one monastery to meditate and study.
Vaṭṭagāmaṇi = A Sri Lankan king who supported the Fourth Council.
Veḷuvana = The bamboo grove where the Buddha lived.
Vesākha = A special month marking the Buddha's birth, enlightenment, and passing away.
Vesālī = An ancient city where the Second Council was held.
Vijjācaraṇa-sampanno = Wise in knowledge and perfect in good conduct.
Vinaya = The rules and discipline for monks and nuns.
Vinaya Piṭaka = Basket of discipline: rules for monks and nuns.
Vipassanā = Insight meditation; seeing things clearly as they really are.
Vīriya = Energy; trying hard and not giving up.

W

Wāzo = Another name for the robe offered to monks during the rainy season retreat.

Y

Yasodharā = The princess who became Siddhattha's wife.

(1) Glossary for Buddhist Terms

A

Action = Something we do, like thinking, speaking, or moving.
Aggression = strong anger that leads to fighting.
Ascetic = A person who lives a very simple life and gives up comfort to find truth.
Attachment = Holding on too tightly to things, people, or ideas.
Asceticism = Living very strictly, with little food, sleep, or comfort.
Alms round = When monks or nuns go out quietly with bowls to receive food offered by kind people.
Auspicious = Lucky or bringing good fortune.

B

Blessings = Good things or good fortune that bring happiness.
Bodhi Tree = The sacred tree under which the Buddha became Enlightened.

C

Compassion = Being very kind and caring about others' suffering.
Compassionate = Always ready to help others with kindness.
Convinced = Made someone believe something is true.
Concentration = Focusing the mind on one thing without being distracted.
Consciousness = The mind that knows and experiences things.
Consistency = Making sure all entries follow the same style
Craving = Always wanting more, never being satisfied.

M

Meditation = a way of calming the mind by focusing or thinking carefully.

Merit = the good results from kind or helpful actions.

Mindfulness = Paying attention to what you are doing or feeling in the present moment.

Monk = A man who leaves ordinary life to follow a religious path.

Monastery = A special place where monks or nuns live and practice.

Morality = Living in a good and pure way, following rules of right.

N

Noble Eightfold Path = Buddha's path to happiness

Nuns = Women who leave ordinary life to follow a religious path.

O

Offering = A gift given with respect, usually in a spiritual or religious way.

Ordination = officially becoming a monk or a nun.

P

Pagoda = Another name for Stupa, often tall and tower-like.

Perfection = the best or most complete form of something.

Permanent = Lasting forever without change.

R

Recluse = A person who lives alone and away from others to focus on spiritual life.

Refuge = A safe place where you feel protected.

Relics = Sacred remains of the Buddha or saints (like bones, ashes, or objects).

Realm = a special world or place where beings live.

Rebirth = Being born again after death, the belief that after death, life begins again in a new form.

Reflection = Careful thought, often about yourself or something important.

S

Selflessness = Caring more about others than yourself.

Spirit = an unseen being or force.

Spiritual = About the mind, heart, and inner life, not just the body.

Sacred = Something holy, very special, and treated with respect.

Scriptures = Holy books or writings about religion.

Shrine = A small holy place for praying or remembering.

Symbolize = To stand for or represent something (like a lotus for purity).

Sermons = Lessons or speeches about religion and how to live.

T

Timeless = Something that never loses its value, even after a long time.

U

Ultimate = The very best or the final, highest point.

un-wholesome = Bad and unhealthy for the heart and mind.

V

Volition = The will or choice to act.

Veneration = Great respect and honor shown to someone.

Virtues = Good qualities like kindness, honesty, and patience.

W

Wholesome = Good and healthy for the heart and mind.

Wisdom = Deep understanding and good judgment about life, understanding life clearly and knowing what is true.
